A VINDICATION OF THE *SUREY DEMONIACK* as no Impostor:

OR,

A REPLY to a certain PAMPHLET Publish'd by Mr. *Zach. Taylor*, called *The Surey Impostor.*

With a further clearing and confirming of the Truth as to *Richard Dugdale*'s Case and Cure.

By *T. Jollie*

One of the Ministers who attended upon that Affair from first to last: but replies only as to Matter of Fact, and as he therewithal is more especially concerned.

To which is annexed a brief Narrative of the *Surey Demoniack*, drawn up by the same Author, for the satisfaction of such who have not seen the former Narrative.

——*In all things approving our selves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledg, by long-suffering, by kindness, by the Holy Ghost; by love unfeigned, by the word of Truth, by the power of God, by the armour of Righteousness on the right Hand and on the left; by honour and dishonour, by evil report and good report, as deceivers, and yet true,* &c.— 2 Cor. 6. 4. *to* 11.

London, Printed for *Nevill Simmons*, in *Sheffield*, *Yorkshire*: And sold by *A. Baldwin* at the *Oxford-Arms* in *Warwick-lane*, 1698.

THE PREFACE.

AS I am well assured and many can witness that the Surey *Affair was at first laid before me by a special hand of Providence without seeking it, or my Self in it: So was I by the same Hand of God led through it from first to last. It is also apparent to several, both in City and Country, that a Narrative of the Case and our Carriage in it, was call'd for by Persons of great Note in order to their Satisfaction: That thereupon I drew up my short plain Account thereof, extracted out of my Minutes all along, according to mine own certain Observation and others credible Information.*

When it was urged that it would not satisfy unless there was Proof, and that upon Oath, as to Matter of Fact; I was necessitated for the clearing of the Truth and of our Selves; to gather up Informations, which are Printed, and the Affidavits, before such as were unprejudiced and would administer an Oath in the case.

As to the Printing of the Narrative at all, the Sollicitations of several Worthy Persons were the occasion, and the Reflections *in a certain* Book, *call'd the*

Devil turn'd Casuist, *I confess did hasten it's Publishing: but I did not consent to the Publishing of it at all, but according to the Authentick Copy, and with the Approbation of several noted* London-*Ministers then nominated. Therefore I must not undertake to vindicate the Printed Edition as it's published, much less every particular Passage in it: I must leave that to those who are immediately concerned. The Typographical Errors and the not adding of the* Errata's *will be easily excus'd as to the Editor by the ingenuous.*

As to the substantial part of the printed Narrative concerning Matter of Fact, I must still own it however: Tho it doth not so much affect me whether it prove a Possession, and so a Dispossession or no; for my main ends are very much attain'd through the good Hand of God upon us as I humbly hope: Not but that I humbly conceive it was a Possession (and so a Dispossession) or as the Ancients *call it an* Obsession. *That the Ancients own'd Possession under the Term of Obsession is plain from* Justin Martyr, in oratione ad Gent. p. 88. Cyprian p. 70 and 166. Edit. Pamel. *The Centuriators* 4th Cent. p. 439, 440. *and* Origen *on* Mat. 17. 21. *owns fasting and praying as the means of dispossessing.*

If any ask what those ends were, I answer that the miserable Creature might be deliver'd from the lamentable Malady which he was under, whether Spiritual or Corporal, and by what means lawful soever to be used: It's evident that this end is attained, for as to his bodily Con-

Condition, he's heal'd; and better I hope as to his Spiritual Condition.

Another great end was, that we might take the opportunity to ſerve the ſaving good of thoſe Multitudes that reſorted to the Meetings upon this occaſion: However that it might be a Teſtimony for God and againſt the Impenitent; this end we hope is in ſome meaſure attain'd alſo. Whilſt we approve our Hearts to the All-ſeeing God, and appeal to him as All-judging, let none be cenſorious, nor judg before the time, leſt attempting to ſtep into his Tribunal, they haſten and aggravate their own Judgment: Yet are we of thoſe who acknowledg our Infirmity as well as profeſs our Integrity before God and Man. Veniam petimus dabimuſque viciſſim.

That we did drive at ſuch holy and bleſſed ends, the Sermons preached on the occaſion will manifeſt, which Sermons my Reverend and Ingenious Neighbour Mr. R. W. thought might be more to Edification than the Diſcourſes in the printed Narrative. Which Sermons may ſee the Light if it be judged convenient, and be deſired.

In all this we are greatly concerned to look to our Hearts and ſee what Spirit we are of, to look to our way and how we walk in it, that we be led by ſound Judgment rather than fond Affection; by unfeigned Faith rather than fooliſh Fancy, in theſe things. Far be it from any to ſhut their Eyes againſt the Evidence, and to harden their Hearts againſt the Power of Truth, which

which some may be tempted unto from a Spirit of Envy against the Persons concerned, if not from a Spirit of Malignity against the good ways of God: Others may be tempted unto from a Spirit of Sadduciſm and Atheiſm which now works powerfully in the Children of Diſobedience or Unperſwadableneſs. Yea God forbid that on either hand we ſhould any of us give advantage to the common Adverſaries of the great Truths and good Ways of Chriſtianity; or that we ſhould expoſe our ſelves and each other to humour them and make them ſport. If there have been any thing hereof in any who are concerned in theſe matters, ſure they have cauſe to be humbled for it and to take ſhame to themſelves: If any do think that we kept not within our Province, let them take notice that not to ſuccour in ſuch like caſes is to ſlay: Mar. 3. 4. We cordially pity, ſolemnly pray for thoſe who are not of our particular Communion, as we have occaſion. Here was Miſery, ſo the object of our Mercy, Luk. 10. 33. *according to that caſe Mar. 9. 22. They cried to us that* if we could do any thing, we would have compaſſion on them and help them. *Other Means failing them and other Perſons neglecting them.*

A Vindication of the Surey Demoniack *as no Impostor*, &c.

I Said before that I am not accountable for every thing in the *Book* called the *Surey Demoniack*, so neither am I to answer all the *Book* called the *Surey Impostor*, Mr. *T.* hath engaged Hands enough besides: now I add that, through the Grace of God, I shall not deal with Mr. *T.* in the way and manner he hath dealt with me. Indeed I must now deal with him in a publick way; but as he the first *Printing Aggressor* might have saved the trouble of so speedy publishing the *Surey Narrative*, if he had in a Christian Brotherly private way sought an opportunity for satisfaction as to that case at first: so might he, it may be, have saved himself the pains of *Preaching* and *Printing* against us afterward, if he had when he was so near some of us sought to be satisfied in the said way, as to the said *Narrative*.

Mr. *T.* is very liberal in his *Title Page* and all along to bestow on us at random the Imputation of *Fanaticism* and *Enthusiasm*: But let him take heed lest he brands not the Experiences of God's special Grace, and the special assistance of his Spirit, (tho human Infirmities do accompany the same) with the odious Name of the Diabolical Enthusiasm of Heathenish Fanes: And so be found guilty of a Sin, if not the Sin against the Holy Ghost.

As to the manner of my dealing with him, I hope to deal with him in such a Spirit as becomes my Profession and Age, however he hath dealt with me.

Mr. *T.* chargeth me as *declaring it to be as real a Possession as any in the Gospel*; this he saith, without any Proof that I said it. Yet I shall be so ingenuous as to give it him now under my hand that it seems probable to me, according to all the Indications I meet with in approved Authors, on that Subject, that it was a Possession, or an Obsession, as commonly called: For what more probable signs thereof can any one assign? Yea may I not modestly say that there seem'd to be as many signs of Possession, or Obsession, as in most, if not in any, of those recorded in the Evangelick History? Indeed in the manner of dispossessing there is a vast difference. *Pref.*

Thus

That this doth any way disadvantage the cause of revealed Religion, I understand not; for we give that Glory to divine Miracles which our Blessed Lord did in his own, and his extraordinary Ministers did in his name, that they were wrought not only in the immediate effecting of what might possibly in process of time be done by ordinary Means (as when he cured Feavors), but of what could not be done by any means but by his own Divine Power (as when he raised the dead, gave sight to those born blind, *&c.*) This I suggest to shew upon what Basis true Miracles do stand: But that any Imposture is foisted in, or that there are clearer Indications of Possession in all or any of those stiled Demoniacks in the Gospel is yet unproved, so that we firmly believe the Gospel Revelation of the Miracles, and the Confirmation thereof thereby: And as to Demoniacks and Dispossessions in particular; tho the Possession might be *mediante morbo*, (*viz.* through Lunacy or a Mania) yet it was certainly immediate sometimes, as in the *Pythonist*, *Acts* 16. and so we suppose in this case.

Concerning Dr. *Heylin*'s *Story* about Mr. *Darrel* mentioned in Mr. T's Preface —— how little regard is to be had to him as an Historian in general, especially wherein his opinion is concerned; *Arch-Bishop Usher*, Dr. *Barnard*, and *Bishop Burnet* have sufficiently satisfied the World.

And as to this particular case of Mr. *Darrel*'s, *take the words of the Reverend Dr.* Hall, *Bishop of* Norwich, *in his invisible World. Whence it is plain that as there are several kinds of Devils one worse and more powerful than another so the worst of them are to be vanquished with Prayer sharpened with Abstinence. What a difference then is there of Times and Means? At the first it was a greater work to dispossess Devils by Prayer and Fasting than by Command; now it's far greater to do it by a meer Command than by Prayer and Fasting: That which was then ordinarily done would be now strangely miraculous, and that which is in the ordinary course now was then rare and unusual: The Power of an adjuring Command we see ceased, the Power of fervent Prayer can never be out of date. This and this only is the remedy of both bodily and mental Possession; Thus if we will resist the Devil he shall flee away from us: Now upon the ground of the Scripture it was* (AS MYSELF WAS WITNESS) *that in our Age, Mr.* Darrel *a Godly and Zealous Preacher, undertook and accordingly through the Blessing of God upon his faithful Devotion performed those famous Ejectments of Evil Spirits both at* Nottingham *and* Lancashire, *which exercis'd the Press and raised no small Envy from the Gainsayers.*

Before

Before we enter upon the examination of Particulars, I shall premise three things which answer to the threefold design of Mr. *T.'s* Book.

1. That whereas *he would sometimes have* Dugdale's *strange Fits to be the Effects of some bodily Disease, as Epilepsy or Convulsion*, the Party not only utterly and solemnly denies any such bodily Disease before, as the natural cause of the said Fits; but the contrary cannot be proved, nor is it attempted: that his Body was distemper'd by the Fits, and had relief by Physick afterward, is all along acknowledged, but various Effects must needs give place to their several proper Causes: He had no such Disease before to be the cause of such Fits; What Distemper he had after was plainly the Effect of his said strange Fits. *Idem non potest esse causa & effectus ejusdem.*

2. That whereas Mr. *T. would otherwhile have the business to be a cheat*, (for he knows not on whether to fix) here also not only the Parties immediatly concerned do utterly and solemnly deny it, but the Testimonies as to Matter of Fact, do demonstrate the contrary, when Mr. *T.* and all his Accomplices have done their utmost; the Witnesses tho not at all tampered with, do still stand to their Testimony, and upon further tryal may so explain themselves, as to put the Case further beyond all dispute: So do the Parties immediately concerned, they still persist in their disclaiming any such thing.

3. Mr. *T. says their was a Popish Combination:* Here again those immediately concerned do not only utterly and solemnly deny it, but the *Proofs to the contrary* are altogether deficient as to Mr. *T.'s design of a Combination* with the Papists. As to any Combination among the Papists I know nothing: I leave that to Mr. *T. to find out*, who doth so vainly boast of *his Talent in discovering such Intrigues*. As to *us Dissenters, himself clears us from having any hand in the Contrivance*, only he would fain have us to be the *Papists divinative Underlings and their Fools*. As to the *Dugdale's* it's not denied, but discovered by us that the Popish Priests would have been tampering with them: Yea, it may be the poor ignorant People might in their great Distress, and through their Infirmity have a Temptation, when they saw not the desired Success so soon as they expected, to seek to such unlawful Means, as they had sought to other unlawful Means before; and as one King of *Israel* did indeed run to the *Witch* at *Endor*, another sent to the God of *Ekron*; but these *Dugdale's* did afterward decline such Temptations, and do still disclaim any *Combination with the Papists* in this case. Can a meer Sollicitation by the Tempter be call'd

a Combination with him: Nay, tho the Temptation have got some hold, and there be some hankering after it? Yet doth it not amount to a Combination with Satan: So here.

Pag. 6. Mr. T. *charges me with Disingenuity, first in that I brought a Paper along with me and would have had the Justices to have sworn the Witnesses to the things therein contain'd, not leaving them to the liberty of their own Words* —— I only shewed the Justices what the Informants said to me, that the Justices might examine them thereupon and take their Oaths also; that things might be cleared publickly one way or another: So that others, it may be, will call this Ingenuousness and fair dealing on my part, tho Mr. *T.* will not

2. *He charges me with concealing part of the Evidence that was at* Darwin *attested before the Justices* —— In answer, I am loath to make publick the Carriage of some who *took upon them the Management of that Affair with the Witnesses* more *privately* in the Chamber, as I was informed by one Present: Nor would I expose the *Scribe*'s Reputation especially, as concerned in such a case: Nor their Carriage more publickly, when I made bold to come into the Room, and so saw their Behaviour both to the Witnesses and my self: Which I say I am not willing to insist upon, unless there be further necessity for it, than yet there is. I have a due deference for the said Persons, I would not exasperate any. Neither is there any need here to shew the consistency of the Informations: There may hereafter be a more proper place for it, if there be occasion. However the Case be, is it not more fit to acquiess in the Testimony of Witnesses upon their Oath, to testify the Truth, the whole Truth, and nothing but the Truth, in those at *Holcomb* (I say) where they had their full Freedom, than their meer Informations at *Darwin*, where they had not that Freedom, tho the one of the Justices was at both places, and so heard both the Informations and Affidavits, to which we have his own hand.

Pag. 7. 3. Mr. *Jolly is not overmuch Christian in pressing the Witnesses to inform further than their Knowledg allowed them.* I say still I would have the Witnesses examin'd as to such things they had said elsewhere: But to swear to it would not be admitted by one of the Justices at *Darwin*, else the Matter might have gone no further: But Persons are so unbelieving that they must have an Oath to end the Controversy. Indeed the said Justice alledged the *danger of a Præmunire*: But whether there was not another reason he best knows: If so, he may see how he is frustrated in his Design, and that he cannot suppress the Truth. *Opprimi, non supprimi potest.*

Pag. 7. 4. *He charges me with feigning and framing D's Certificate, and falsifying*

ſigning his Hand. ——— As to the buſineſs of *R. D*'s Certificate before me, and *James Gregſon* under his own Hand *July* the 10*th* 1695. I dare take mine Oath upon it, that he did in all outward appearance do it voluntarily; I doubt not but *James Gregſon* will do the ſame; I am ready alſo upon Oath to teſtify to a true Copy of the Certificate.

Here alſo follows *William Seller*'s, and my Certificate drawn up ſhortly after, and ſigned by us, which we are ready to take our Oath upon.

Whereas *Richard Dugdale*, upon the 27*th* of *July* 1695, was called before Juſtice *Bradel*, and ſeveral others, to give account as to ſome particulars relating to his ſtrange Fits; we whoſe Names are ſubſcribed, being then and there preſent upon that occaſion, do certify that the ſaid *Dugdale* did at the ſaid time *own the Certificate which he had ſubſcribed with his own Hand*, not diſowning his freedom in the ſubſcribing of it: Moreover we do certify that the ſaid *Dugdale* did then ſay to this purpoſe, *That he could not certainly judg upon his own knowledge what the nature of his ſaid Diſtemper was, becauſe when he was out of his Fits, he could not tell how it was with him whilſt he was in his Fits:* Mor over, he did not deny the benefit he had to his Body by Phyſick, ſo far as his Diſtemper was Bodily: But that the ſaid *Dugdale was guilty of any Confederacy, in order to getting of Gain, or any other ſiniſter end by his being in that condition, he utterly denied.*

Thomas Jolly.
William Sellar.

So he ſtill doth with Indignation deny thoſe falſe and unworthy Imputations.

In Mr. *Baily*'s Certificate, on the 20*th* of *July* 1695, which was not ſubſcribed by *Dugdale*, he confeſſeth his ſubſcribing the ſaid Certificate before me and *J. Gregſon*; and in that he ſaith, he thought his Diſtemper was from ſome natural Cauſe, and not ſupernatural or divine: Tho *D.* doth not deny what he is charged with in *Baily*'s Certificate. Pag. 8.

How any have wrought upon him ſince in his Circumſtances, I know not: for what *D.* is ſaid to expreſs before Mr. *Baily*, *in the Gallery of the Old Hall, in Wholly*, was but ſaid by one Witneſs, and we are two againſt him.

As to what Mr. *Nowel, &c. ſay they had lately from his own Mouth*, I ſuppoſe *lately* muſt refer to the publiſhing Mr. *T*'s Book, for this Information hath no date; it's likely that *R. D.* might have forgot what was ſo long ſince done: but I have it upon Record, ſufficiently

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atteſted, that the words, *(viz. That my former ſtrange Fits were not any Cheat or Art of Man that I know of, but as I do verily believe were cauſed by the Devil)* are in the ſaid Original Certificate: There was no other Paper offer'd to *D.* by me or any other to this purpoſe that I know of.

As to any thing of *forgery or feigning in this or any other Caſe*, as Mr. *T.* moſt falſly chargeth me, I think there is none who knows my Temper and Converſation will ſo much as ſuſpect me to be guilty thereof; therefore to charge me with *putting* D's *Hand to a Paper which he refuſed to ſign, and then to have the impudence to tack it to the Narrative*, is, to ſay no more, to ſhew Mr. *T.* not only to be altogether a Stranger to me, but to be of a very ſtrange Spirit, and a notorious Slanderer.

I will not recriminate, but heartily deſire he would reflect upon himſelf, and know what Spirit he's of. Yet muſt Mr. *T.* excuſe me (however others will) if I treat him now and then with ſome gauleſs Acrimony, tho I would not be leavened with his Spirit.

Pag. 23. That the *Demon* (as I ſuppoſe) in his Fits ſaid *this Affliction was through Obſeſſion in a Combination*, is atteſted upon Oath; but betwixt whom this *Combination* was, Mr. *T.* doth not here declare: That which ſeemed moſt probable to others as well as my ſelf, was that it was ſome blind Contract with the Devil, in ſome of *D*'s Drunken Fits, to gratify his vain humour; but I could not be poſitive in this, I now hope better.

The Name of the Party whom *D.* ſaid he ſaw in his Fit, and was then in ſuch a beaſtly poſture ten Miles from *Surey*, his Name was purpoſely conceal'd leſt we ſhould ſeem to reflect on Perſons of Mr. *T*'s Profeſſion and Communion: Therefore alſo the faithful and charitable reporting of an Inſtance of his knowing what happened in his Fit, would with Perſons of Ingenuity be a good Evidence, both of his and our Sincerity.

Pag. 24. Nameleſs Authors and Groundleſs Reports as are brought in here methinks ſignify but very little the *Demon* in *D*'s Fit might ſay as *Walmſly* depoſeth, *do not Gameſters do ſo?* Without any import that he enquired for his own Information, and ſo the Queſtion might not be impertinent. *Walmſly* might well have opportunity to know what Expreſſions Gameſters uſe, and yet be none of thoſe Gameſters himſelf; the Devil might perſonate *D.* when he ſaid *People think this is laid on me for my Sins.*

Pag. 25. There was no deſign in me as Mr. *T.* here inſinuates, *to condemn the lawful Recreation of Bowling, nor to reflect on the Gentlemen who uſe it lawfully*; if Mr. *T.* will judg me guilty of ſuch evil Thoughts, it

it is worſt for himſelf: I now purge my ſelf from having ſuch evil Thoughts, I hope henceforth Mr. *T.* will be my Compurgator.

As to the Paſſage about *ſhortening of his Fit*, I am not concerned; and as to that about his *wrapping of himſelf in a Blanket*, I never knew any thing of it until now that I have it from Mr. *T.* now I underſtand the meaning of the Frontiſpiece. If there be no truth in it as to this caſe, as I think there is not, Mr. *T.* deſerves to ſtand in a Sheet for it.

Several Perſons are ready to witneſs againſt Mr. T. as to D's acting his Knavery in a Blanket. Pag. 26.

If Mr. *T.* had brought ſome Witneſs (which he doth not) *that D. did take up ſuch Stones*, &c. *and put them in his Mouth*, he had done ſomething to prove Roguery: But ſure Mr. *T.* knows that *a poſſe ad eſſe non valet conſequentia.*

His diſclaiming of ſuch words as to their being in the Certificate, of which I ſpoke before, and the Inference Mr. *T.* makes thereupon, viz. *that* D. *own'd his Fits to be a Cheat*, methinks holds not at all; for he might not after ſo long time intervening remember, and ſo not acknowledg thoſe words in the Certificate, and yet be far from charging himſelf as a Cheat. It ſeems alſo by the words in the beginning of this Paragraph, *that he was ſurprized to ſay ſomething that he was not aware of what uſe would be made of it*, as Mr. *T.* doth plainly intimate. I perceive by poor *D*'s own Confeſſion, that he hath been hectored by ſome on this occaſion; it would make one ſuſpect that other ways have been taken with him by others.

All that which Mr. *T.* ſaith from *D*'s anonymous *School-Fellow* comes up but to little to what is depoſed; beſides there's a plain intimation, that then the Devil might be tampering with him by the means of Faſcination: Who knows what advantage the Devil might then get againſt him, to draw him to further Folly and into this future Snare! Pag. 27.

But how can he do ſuch Feats; or who can hire him or threaten him into the doing of ſuch now, as are depoſed that he did in the ſaid Fits? I defy all the World as to this thing, unleſs the evil Spirit ſhould make a re-entry, which God forbid.

As to *E. Slayter*'s Certificate, it is as follows. *—When the Maſter was out of School, I have ſeen him go up and down the School upon his Hands and Feet, leaping to and fro like a Dog; and when the Maſter had been preſent in the School, he would have come running in gazing up and down as if he had been frighted; and telling the Maſter his Pockets were full of Money, bidding him feel if what he ſaid was not true; but the Maſter asked him how he came by that Money, which he pretended he had, and he told him his Mother gave it him; but no Money there was. Many a time I have ſeen him come into the School, gazing as before, and pre-*

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vended that he had seen a Woman, which he called by the Name of Sadler's *Wife, who had grievously frighted him. Many other Tricks I have seen him play at the School which were very like those he acted in the time of his pretended Possession: And having known him ever since he was a School-Boy, and seen many of the Tricks he then played, I am fully perswaded that what was said to be a Possession, was nothing else but a Cheat. In witness whereof as a Christian and one that desires the Truth may be known to the World, I here Subscribe my Name*

Edward Slayter.

The same answer may serve as to this Testimony, who might not see nor believe so much as might make him think it a Possession, but rather a Cheat or by Witchcraft, as is before hinted.

Both these his School-Fellows speak but of what they saw of his said Fits, and are pleas'd thereupon to call it a Cheat. I must confess *Sadler* expresseth himself Christian-like, I verily think that Mr. *T.* did not draw up his Certificate: but the further following Informations may clear this point.

Pag. 28. *Mr.* T. *doth almost suspect whether* D. *had any natural Disease*; yet since, as he saith, *he seemed to be afflicted with an Epilepsy joined with Convulsive Motions.* For this he consults the Physician, and so must I for an Answer; but it shall be such as have the *Surey*-Book by them to consult that withal: that they speak not without Book, as it seems Dr. *R.* doth. At present I shall leave with the Doctor what *Psellus* saith of *Obsession*, first of the means of Cure — *Neque discedit ab occupatis, nisi divina potestate propulsum, oratione, viz. jejunioque accedentis.* And he adds—*Sed ego O Magice inquam, retentiora quadam sapere nos medicorum sectatores adducunt, affirmantes passiones ejusmodi non esse effectus dæmonum, sed humorum vaporumque & venti male se habentium. Itaque Pharmacis & dieta, non carminibus incantamentis expiationibusque curare hæc aggredi solent. Tum ille nihil mirum est hæc medicis dicere, qui nihil noverint præter sensum, sed corporibus tantum incubuerint cognoscendis. Illa fortasse decebat malorum humorum putare incommoda capitis somniferam gravitatem, aëra bilis angustias, phrenesis delirimenta, quæ lavacris, potionibusque, vel evacuationibus, vicissim plastris sedare consueverunt. Inspirationes autem occupationesque, quibus qui absessus est, agere nihil potest, non intellectu, non ratione, non phantasia, non sensu. Aliud vero est quod movet atque dicit, dicitque insuper quæ non noverit occupatus, & futura nonnunquam prædicit, quo inquam pacto dicimus; hæc esse erraticas materiæ motiones.*

Psellus de Dæmon. Interpret. Marsil. Ficin.

Let Mr. *T.* also at present take notice of what may be obvious to any one in this particular case, in reference to what Mr. T. with his Testimonies, say thereupon.

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Tho the case be otherwise solved, yet let us say something as to what Mr. *T.* alledgeth *from the Physitians*, and would thence prove *D*'s Fits to be an *Epilepsy*, *Convulsion*, or the like.

As to Dr. *Willis* the Instances brought out of him; all together do not near reach this case: Besides the Doctor doth not deny Possession in some of them: Neither doth he according to Mr. *T.* tell us the means of their Cure.

As to Dr. *Radcliffs Letter to Mr. T.* upon this occasion the Doctor is not very ingenuous in *saying that the Non-conformists do engross any thing to themselves in this case*: For if he do but peruse Mr. *Burton*'s *Collections under this Head*, he may have his answer.

And as to our averring that the Devil sometimes tells the truth, the Doctor, if he be well acquainted with the Scripture of Truth, may easily find several Instances, both in the Gospels and in the Acts, to shew that the Devil sometimes speaks great Truths tho he be forced to it, and besure speaks them for no good end. The truth is many in this Age are more Atheistical than the Devil himself, as wicked as he is, for he believes a God to make him tremble—— he professeth Christ in his desperate way—he makes use of Scripture Words and Truths to pervert them.

As to Dr. *R*'s Instance out of *Galen*, *concerning the fore-knowledg of his Fit*, it's nothing to the purpose, for *D*'s fore-telling was in the fore-going Fit, and not when the present Fit was coming on him: this latter is easy enough in several ordinary natural Distempers: But why doth he not bring us one Instance in that case of a Person always in so many Fits exactly fore-telling the time of the following Fit, and still hitting; his Fit being greater or lesser? His telling and fore-telling other things also, the Doctor doth wholly wave; this is not fair dealing.

His Testimony out of Leidius doth not come up to this case: Had the *Doctor had the Surey-Informations by him*, and consulted them, he might have seen it, to be, as I say.

His account as to *D*'s Gravity and Levity in the same Fit seems rather ridiculous; for both were in the same dead Fit, and he continued in the said Fit a considerable time after the Witnesses had several times tried his weight: This many Persons do testify upon Oath, and others inform to the said purpose.

I think we may challenge all the Doctors in *England*, to bring us a single Instance, out of any approved Author of any sort, under a meer natural Disease; to parallel the case.

That Passage of *Satan's pushing D. on to such Words and Deeds*, &c. refers to him then as being out of his fit; so I find it to be in those Minutes. Pag. 32.

Minutes which I took all along: not to his Fits wherein he was so long dumb as I suppose: And I may well suppose it, tho Mr. *T.* would so disingeniously, without any Proof, insinuate the contrary.

Pag. 34. I am not able to remember particulars, but must refer to my Memorials in my Diary upon that occasion, where are all and only these Words about that called the Lord's Day cry, viz. *The next meeting on this occasion will be on the* 16th *Instant.* Tho the Youth knew nothing of it upon the Lord's Day before (nor any of the Family) concerning this Meeting: Yet in a Fit on the said Lord's Day, he foretold of this day and told of the number of the Ministers viz. Five, when as none of the Ministers themselves knew it would be so, then none else was likely to know, what can the most critical Wit, and most captious Spirit make of this?

Pag. 36. *The Family's being so impoverished as to sell two head of Cattle,* was before we had any thing to do with them as to this affair, or any other ways; it was by the charge, whilst *Dugdale* was with Mr. *Crabtree.* Our eating and drinking with them, upon their importunity, when the exercise was over, is far from *devouring Widdow's Houses* as Mr. *T.* would suggest; especially if that be true, which *Robert Clark* testifies, *viz. That he had it from* William Sellars *that they had got above* 20*l. by us:* And if it be true as their Neighbours say, that the Family hath lived in a better condition ever since, tho they have had but little from us since: We did not so eat with them as to devour them, nor so relieve them as to bribe them.

His Prediction as to *England paying the Piper* (as he phrased it) *notwithstanding its present Security, whilst* Ireland *was in such Misery,* is much verified by sad Expetience; and I think few did then think that the War would continue so long, and that the charge of it would have been so great. I mention this without any murmuring thereat.

Pag. 37. I must confess that I do pen down all the Heads of my Sermons, and the most of the Proofs to the several particulars before hand ordinarily, so that the Devil might discover the same to *D.* tho Mr. *T.* judgeth very hardly, *that therefore we have our Sermons from the Devil.* The Lord judg betwixt us, whether we have our Sermons from the good Spirit, according to the written word, in a way of Prayer, or else from the evil one. Unless Mr *T.* be of a better Spirit than appears in his Writing and Preaching against us on this occasion: His ordinary Readers and Hearers will say he speaks from his own Spirit at best, which is bad enough.

Pag. 38. Why doth he manifest more virulence and violence against us,

than

than against the Papists? *What Combination hath Mr.* T. *proved as he hopes:* I dare not so much as think that he hath so little Charity for us, as to think that we combined with them upon any ill design of cheating, tho I confess some in their Passion have been too censorious that way: But the Reverend Mr. *W.* was pleased in his discourse with me, to clear Mr. *C. himself from ill designing in this matter,* and some of his People have testified under their hand, *their sense of the sincerity of my Endeavours therein.*

I will not foul my Paper, and offend my Reader with those scurri- Pag. 40.
lous and ridiculous Passages in this Page. O the Eructations of an exulcerated Heart! How desperately wicked is the Heart of Man!

As to the Marginal Notes upon the Affidavits, I must mind the Pag. 41.
Reader, that the Witnesses Testimony upon their Oath must needs carry the cause: Besides I suppose there will be nothing found in the Informations at *Darwin* that intersereth with the Affidavits at *Holcomb.* I cannot but observe how little notice Mr. *T.* takes of Justice *Egerton,* who sate with Mr. *Braddil* at *Darwin,* it may be it's because he afterward joined with the Lord *Willoughby* at *Holcomb.* Let it be here also noted, that the most of the Witnesses as well as *D*'s whole Family are Conformists, which doth rather advantage our cause; for otherwise Mr. *T.* might have had more colour to suspect us of some selfish design, which we carryed on by and among our selves: Besides if they be Cheats and False-witnesses, why are they not dealt with accordingly, if there be any Discipline among those of that Communion? They do indeed confess a want of the Primitive Discipline.

There was the strangeness of the *Stone's passage through his Jaws and Throat, that it should only cause some streaks of Blood:* Yet that it was so voided, the Oath confirms: *That it was not possible in an ordinary way,* Dr. B. *acknowledgeth:* Therefore there was a cause extraordinary, some invisible Power.

As to *Tho. D*'s Information at *Darwin,* before Mr. *Braddil, that after I and the rest had left him, his Son had several Fits.* It's true we had left off meeting at the *Surey,* because their Landlord on whom the Family had most of their dependance for Subsistance, was so offended upon account of that breaking down of his Hedges by some rude People: But I am sure we left not off the business in hand; for as I then told *Tho. D.* the Son, that tho we did not meet at his Fathers House, as formerly, for the reason aforesaid, yet we did continually remember his case both privately and publickly. Should we tell of our secret as well as open Agonies about this Affair, it would not be well taken by some, and it's no Pleasure to me to speak of them.

I am sure that young *D.* did then own the Spiritual means, as the means whereby he had this help, and desired the continuing of the use thereof, as there was occasion; and they were so. *That he said his Son answered him he could not tell what his Distemper was, nor how it came.* This seems to me to evince that it was no such Combination nor Cheat, as Mr. *T.* would have it to be. And as to the Passage of *Walmsly* at *Darwin*, *as to his Fits continuing*, it's owned, and might well have been expresst upon his Oath at *Holcomb*, if he had remembred; for it's very true, that *D*'s Fits did continue for some short time after we had left meeting at *Surey*, on the occasion aforesaid, and that his last Fit was most violent also.

Pag. 42. I will not be so disingenuous as to pass by Mr. *T.* his once taking notice of any Moderation in any concerned as Witnesses in this case; I think he doth once acknowledg our Ingenuity also: I wish I had occasion to acknowledg his Moderation and Ingenuity often.

Pag. 43. The *Expressions are likely to be to the same purpose when the Deponents witness to the same thing*, tho Mr. *T.* reflects on them for it: Mr. *T*'s unfaithful uncharitable Insinuations and Reflections, do not affect me further than to pity him, and pray for him too; tho I fear lest my telling him this doth but occasion his lifting himself up into the Seat of the Scornful.

I must confess I have more Charity for the Mother of young *D.* than do not, I did not suspect her of Witchcraft: I thought she was the most sensible Person of the Family in ordinary. I neither then, before, nor since, saw or heard any thing that gave me just ground of Suspicion, and now that she can say the Lord's Prayer decently, it seems she's *reddita in curia*.

As I said before, let any get him now to make such Noises and do such other Feats, this may be something towards a real Demonstration that he did counterfeit, and that the charge upon him was right. But our Antagonists who roll all other Stones away, attempt not this, because as *Sisiphus*'s Stone it's likely to recoil upon them.

Pag. 46. In *Whitehead*'s Information there is some difference from what he said to me, but no clashing at all, yet must this be a Crime? Must it also be a Crime, when their several Information at several times, do so agree almost in the same words? It must it seems be wrong, if they be consistent with themselves and inconsistent with Mr. *T*'s design. To call the Witnesses my sworn Creatures, and to tell of my prompting them, is very untrue and unworthy: Did Mr. *T.* know how many of them are meer Strangers to me, of a different persuasion from me, how little I have done to oblige any of them in

this

this concern, further than their own veracity and ingenuity did oblige them? I say did Mr. *T.* know this, it would have put a stop to him in his Career, as forward, as resolute a Spirit, as I hear him to be of. *Canis festinans cæcus parit catulos.*

As to what Mr. *T.* saith in his instances to prove *Personal unfaithfulness*, by such as are serious, will be rather judged invective, than argumentative: This is Mr. *T.*'s way, hard Words but weak Arguments, instead of soft Words and strong Arguments.

I will not take the liberty Mr. *T.* does, it looks too like Buffoonry, when he comes to treat *Robert Shaw, upon his Modesty in his Information* why he said not all he could say: His reason might be, because there was so much said by others as to what he had to say, that he thought it not requisite, to multiply words, and therefore he thought not himself bound to mention all the Passages, unless the Justices put him upon it. I have occasion to say, that tho the substance of what was said and done might be reported, yet it might have been (and may if need be) collected to much more, than hath yet seen the Light. Tho we were then, and are still under special disadvantages in this Country, the *MANT* and the *MIGHIT* not favouring this way. P. g. 47.

Mr. *T.* hath done nothing as yet to prove a Combination as he would insinuate, that I can find: Neither is any thing argued from *D.*'s Activity, nor from the Symptoms of such a Disease to his purpose, tho he speak so confidently: But that is his way, to suppose the effect of his cause. It's plain to all that know *R. D.* that he hath neither the common Activity, nor Ingeny of others, and so very unlikely *to act a part*, as Mr. *T.* would have it. Had Mr. *T.* managed his matter with more Humility and Modesty, he might have consulted better for the credit of himself, and cause too, among considering sober Persons. Pag. 48.

I must leave Mr. *T.* to his own Sentiments, not only when he tells us of *D.'s counterfeiting the Symptoms of such a Disease*, but when he tells us *of specifick vinoms, that will produce such a Disease, and so all these Feats*; I must confess these are Mysteries beyond me. Thus do Persons set their own and others Wits on the Rack, not always to make them tell the truth, but sometimes to tell untruths.

Mr. *T.*'s distinction betwixt his *real and counterfeit Fits* (as he calls them) *from their being natural when they were more rare, and counterfeit when they came more thick*, this also is a strange stretch beyond my Capacity. To the same purpose is the little story of *R. C.* these things may humour some sort of People, and it may be subserve towards some ends.

Here Mr. *T.* and Dr. *B.* differ as to the various cauſes of the various Noiſes and Voices, the former imputes them to his Activity, the latter to the Diſeaſe: But if Reaſon may be the Umpire, they are to be imputed to a third cauſe, whoſe Award is like to ſtand till the two Parties be better agreed. Some Perſons are ſo taken up with viſible Powers, that they regard not the inviſible; are ſo taken up with ſecond cauſes, that they neglect, if they don't deny the firſt cauſe.

Pag. 49. *Did I*, as Mr. T. would ſuggeſt, *leave any thing out of the Depoſitions?* Did I make them? Or were they made to me? Mr. *T*'s next Paragraph we muſt take his word for, what are the *Effects of his Convulſions, and what are Symptomatical of his approaching Fit, as alſo the way of counterfeiting of foaming at the ending of his Fit* It ſeems Mr. *T.* is Maſter of theſe Arts alſo: So that poor *D.* might have learnt of him this Art, which I am apt to think he knew nothing of.

Had all the Witneſſes jumped in the ſame Expreſſions, about his Heavineſs and Lightneſs, it might have looked like a Confederacy: Had they all referr'd to the ſame Fit, there might have been an appearance of an obſervable difference: Theſe things conſidered, all is eaſily ſolved when the Witneſſes explain themſelves, as to the circumſtances of their trying his weight, the matter is put beyond all queſtioning: But of this more hereafter.

As to what Dr. *R.* ſaith upon this, gives no ſatisfaction, nor as to the reaſons of moſt of his Fits, neither was he likely to know the manner of his Fits, ſeeing *he had not the Narrative.*

Sellar's, *Walmſly*'s, *Waddington*'s and *Booth*'s Teſtimony in particular, concerning *D*'s Heavineſs and Lightneſs, muſt needs import that they held him up long enough to give a true Judgment of his weight. Upon enquiry how long they might each hold him up, they did, as themſelves teſtify, hold up his whole Body ſo long, and that when he was in a dead Fit, as they could truly judg of his weight; yea, that they lifted him ſeveral times, and that his Fit continued a conſiderable time after.

Pag. 50. The Story of *Sommers* as to this particular of Gravity and Levity reacheth not to the Depoſitions in this caſe, if in any other, and comes off only with an *it was ſaid to be ſo heavy in his Fits, that ſeven Men were ſcarce able to carry him*; but it ſaith nothing by Mr. *T*'s Relation, as to his extream Lightneſs in the ſame Fit: Tho I muſt be better ſatisfyed as to the truth of the Story it ſelf, than from Mr. *T.* Dr. *Heylin*, or Dr. *Harſnet*, before I can believe it: Thoſe two Doctors are pretty well made known to the World, we ſee too much of their Sprit now a-days, as if there were a Pythagorean Metempſichoſis.

Mr.

Mr. *T.* is ſtill pleaſed to reflect upon me, as *to my Sincerity about the Predictions concerning ſending of Money:* It's well that the aſſault and battery is on that ſide, where through Grace, even common Grace, I am beſt armed: For I have a natural averſeneſs to, and antipathy againſt *Inſincerity* or *Unfaithful dealing*, as was hinted before, *Hic murus aheneus eſto* ——Therefore *as to giving ſecret Intelligence*, it is ſo groſs a Calumny, that I doubt not it will recoil on Mr. *T.* there's no ground at all for his ſaying, *there's ſufficient Teſtimony to the contrary. As to my affectation to be thought capable of diſpoſſeſſing the lurking evil Spirit*, Mr. *T.* is very much miſtaken: God knows I had higher and other ends in my Eye, *viz.* the Glory of God, in the ſpiritual and eternal good of thoſe many who came to hear and ſee what was done amongſt us, and wherein I might warrantably look at *D*'s deliverance, the Searcher of Hearts knows my ſincerity in it: Mr. *T.* muſt not meaſure all others by himſelf.

Will Mr. *T.* neither prove that *R. D. had ſecret Intelligence of our coming to his Fathers Houſe*, nor believe us that he had not; *this is very unfair dealing.* As to his jeer about the *Leather-Bottle*, if it become him, it doth not become me to take further notice of it, than to mind him that he muſt give account of idle words, much more of ill ones.

O the Malignity that is in the Heart of Man! *Is there no doubt but* Pag. 51. *I told* D. *that I would ſend him Money? Was* Sellars *frequently employed by me on the ſame Errand? Was* Sellars *acquainted with any pious Bribery among us? Did* Sellars *tell* R. C. *that* T. D's *Family had above* 20 *l. from us and our company? Whenas upon enquiry* W.S. *well remembers that* R. C. *told it him ſo.* Is there not a lying Spirit ſent forth, beſides that Lie-ſpeaking Spirit that all are born with? Becauſe it was not ſaid, that no ſecret Intelligence was given, muſt it be concluded that there was, and that we were conſcious of it? Let Mr. *T.* know that I utterly deny any ſuch double dealing, and utterly deteſt it. Was Mr. *T.* ſo *familiar with the Demoniack, that he knew him to be diſpleaſed becauſe no more Money was ſent?* whenas the next words plainly import that it was want of Meat that probably he was diſpleaſed at.

Some of the Informants not ſwearing at that time, had, it's reaſon, ſome ſuggeſting that if they did ſwear they might be called up to *London*, yet they tell you they are ready to atteſt thoſe things upon their Oath, when required; what if they ſcruple taking an Oath when not required to it, as Mr. *B.* before ſcrupled the adminiſtring of an Oath in ſuch a caſe, tho the Parties voluntarily offered themſelves to take their Oath: It was much that ſuch Perſons

went

went so far, considering what Discouragements they had from some.

As to *Abbot*'s Information who is a Conformist also (as most of the Informants are) and Mr. *T.* should, one might think, have the more charity for him, he is sure he had no acquaintance with *D.* and he verily believes *D.* had no knowledg of him; who now disproves this? Or that all the Country knew of his deficiency in his Trade? Or that he had an Unkle at *Knotsford*? I am sure I never heard of these things before now, tho I have lived so long in the Country, and have travelled so much up and down in't. Besides *D.* speaks of his going into *Staffordshire* also: But Mr. *T.* leaves that out, *that this is a reason why* Abbot *sware not*, is altogether false: Some discouraging them, by telling of some danger of further trouble if they did swear, was the true reason of their not swearing. But *Abbot*'s further Testimony clears this more fully.

Mr. *T*'s uncharitable Surmises, reproachful Reflections, and false Inferences as to *Livesay*'s and *Grimeshaw*'s Informations deserve not to be taken notice of by me, but they cannot but be taken notice of by them who also are conformable. This is not the way to keep Persons in his Communion but rather to drive them from it. Mr. *T.* hath so overshot himself, and so overdone his business, that he hath done his Cause but little service, and his Party much disservice.

As to *R. C.* his certifying, *that* William Sellers *told him that* D's *Family had above 20 l. from use* W. S. politicly saith, that it was *R. C.* that told him so. However that there may be truth in the thing, then are we far from devouring Widows Houses, as was before said. And as to the hear-say Testimony *that it was commonly reported, that* D. *said in his Fit that* R. C. *was hearkening about the Barn when he was in his Bed*; Mr. *T.* will not allow *of hear-say Testimonies* to serve against his own design; nor doth *R. C.* tell us of any one in particular that reported it.

Pag. 53. If some things came into the minds of the Witnesses afterward, which they could not call to mind, when they were before the Justices, or that which the Justices might not have time to hear, if I did take, and give account hereof, I hope there's no *Villany in all this*, as Mr. *T.* intimates. Hath not Mr. *T.* since committed such Villany? If some will not believe that such things were indeed informed by the Witnesses, and truly represented by me, I am not accountable for their Ignorance and Incredulity: But those who have any true knowledg of me, and charity towards such Persons, will easily believe that I have not dealt unfortunately in this Matter of Fact: As to others I dare challenge them to disprove me. I would have things

stand

ſtand upon their own bottom and in their true light: So let unprejudiced Perſons judg: Thus I ſay as to all, and as to the following Particulars of *Webſter*'s *Knife*, and the ſuppoſed *Cat or little Dog*. Methinks it's a very ſorry occaſion of branding poor *Fletcher* with the *Epithite of Boygard Fletcher*, and that all the World muſt know this. Mr. *T.* is hard put to it that he muſt rake up ſuch things as theſe.

Why ſhould not *Waddington* conceal the Name of the Gentlewoman, who made a deſign to try *D.* as well as Mr. *T* doth in his Informations, whenas the Parties concerned might be offended at the divulging thereof without their conſent? By the way alſo, why may not I receive Informations, that come to my hand, yea ſeek to be informed as to the truth of Reports, as well as Mr. *T.* who neither hath one Affidavit, nor ſo much as one Information before a Juſtice that we hear of, to countenance his cauſe? It's evident that he had ſeveral Agents behind the Curtain, who have ſome more Modeſty or Policy, ſo may be aſhamed or afraid openly to own Mr. *T*'s cauſe and carriage in it.

It's likely that Mr. *T*'s Report concerning *Fielding*'s *Stealing* is meer hear-ſay, for they live 16 or 17 Miles aſunder, and there is no Proof of *F*'s Stealing or Lying: But we muſt take his word, whoſe apparent deſign is to brand us and the Witneſſes, as others before him have attempted to brand me and baffle them. *Fortiter calumniare aliquid harebit.* As to *Fielding*'s we ſhall hear of it hereafter. Pag. 34.

As to the Inſtance of *Grace Whally*, Mr. *T*'s Inſinuations are ſo unlikely, ſo unjuſt, and ſo unworthy, that they deſerve not inſiſting upon, as any impartial Perſon, I ſuppoſe, will eaſily judg. As I would not be ſo diſingenuous as to paſs by any thing that is material, ſo I would not be tedious in taking up time in every trivial matter.

As to the Inſtance of *Smally*'s Teſtimony, Mr. *T.* might have ſatisfied himſelf, when he came to *Whally* upon deſign to expoſe the *Surry* caſe: Whether *T. D.* would not teſtify to his part of the Evidence, tho I have not ſeen *T. D.* of a long while: Yet I doubt not but he will ſtand to what he ſaid.

Might not *Smally* eaſily diſcern his Shoes to be buckled, without *being conſcious or confederate to any ſuppoſed Tricks of D.?* How the dying of his Shoes to ſuch a diſtance, as indeed it was, could be by the force of ſome ordinary Diſeaſe, or by Knavery, is the thing in queſtion as to Mr. *T.* tho not as to me: See his further Teſtimony afterwards.

Concerning *Haworth*'s Information, I am ſure I had it ſo, and can ſhew the original, ſo it's no Lie of mine. As to *Haworth* I doubt not but he will own the Information. What miſtake there might be betwixt Pag. 59.

twixt *Haworth* and *Turner* I know not: It was not for me to enquire of every particular Person concerned, seeing I had a probable thing by other Evidences from a credible Person.

What temptation *Turner* might since be under to deny it, I know not; but I am sure *Haworth* was under no temptation to affirm it, that I know of: Neither is he so much as one of my Hearers that I know of. Mr. *T*'s Iffs and Guesses, of which we have so many in this Page, signify but little, unless he was an otherwise Person than he appears to be in Print: See what *Haworth* saith afterward.

Concerning *Waddington*'s Testimony here, he may be excused from naming the Party, as well as Mr. *T.* in a parallel case: Tho Mr. *T.* pronounces the Story false upon his meer Supposition, he had as good have been altogether silent, as to charge the Informations with things notoriously false; tho there might be some mistake in another thing.

The Informations, as is expressed, were voluntarily offered, and declared to me, and others of sufficient Credit and Cautiousness. My Yea will stand against Mr. *T*'s Nay, unless his time and trial in the World had been more.

The Ministers of Christ under the Cross, whoever they be, may comfort themselves in being made conformable to their Lord and Master: When their sayings, and doings are so perverted, when they are laden with mock Titles, and scourged by the loose Tongues of others, who yet have their hands bound in some measure, as the High-Priests, and Elders had, by a superior Power: Tho they may boast themselves Masters of the Art of Scurrility, but no Preachers of Christ the King of Kings, nor of our Gracious King *William*, who according to the Signification of his Name, and of his Title, is indeed the Defender of the Faith, and of the truly Faithful.

My Nephew who is basely belied, will take his Oath that the Particulars were said by the *Dugdale*'s to him, and that he did read the said Particulars to them, before they put to their Marks. This also is cleared afterwards.

Pag. 56. Here's nothing to invalidate, or weaken *Fletcher*'s Testimony, that I can discern, but rather to confirm it. *For* F. *doth not insinuate that he was the great Instrument of finding* D. *in the River and helping him out*, he owns others concernment in it, as well as himself. But Mr. *T.* doth very unjustly insinuate *that* F. *was taught to call it, a dumb Fit which* D. *fell into when he came out of the Water.* *Fletcher* will anon speak for himself as to this.

Observe also that the Gentlemen did not deny, that they had been abusing *D.* in the Buttery, at the *Abby*, when *D.* in his Fit charged them

them with it. Any one may think that Mr. *T.* would have let us known, if it had been ſo. So that Mr. *T.* hath furniſhed us with a further Teſtimony againſt himſelf. *Aliquando bonus dormitat Homerus.*

As to Mr. *T.*'s reaſon of that extravagant *Whim* (as he calls it) it proves but his own imagination: So I may let it evaporate as an uncharitable Surmiſe.

Alas! What pumping for occaſions of Reflections, as we ſee in the Inſtance of *M.S.* yet how little comes! I am very loath to emprove that Hint of the near Neighbourhood of *M S.* now, and of *R.C.* before; alas what Influences may worldly Intereſt, and ill Company have upon Perſons otherwiſe ingenuous and ſober!

A plain repreſenting of the Truth, which I do here and all along, as in the Preſence of God, will I hope manifeſt that Mr. *T.* is but foaming out his own Shame, and that all his Falſities and Virulencies ſhall vaniſh as to us: I do not wiſh that the guilt, ſtain, and recompence, may ſtick upon him. Should I tell him how I have pitied and prayed for him, he would but ſcorn, and ſcoff, at it (I fear, as I hinted before) and do what I ſay more than once. Yea, through the Grace of God, I will do it till I know Mr. *T.* hath ſinned the Sin unto Death.

Neither I, nor any other, that I know of, did ever *promiſe* D. *deliverance*, as Mr. *T.* is pleaſed to ſay, but encouraged him from the Word of God in the way of his duty; this we did and ought to do.

It's not ſaid in the Narrative that there was a Faſt-day at *Surey*, on the 24*th* of *March*, 1689.

I ſaid before, we had left meeting at *Surey* a little before, for the cauſe aforeſaid; but ſome of us, I am ſure, carried on that work of ſolemn ſeeking the Lord on that occaſion, as diligently as formerly, according to the beſt of my remembrance: I may truly and will humbly ſay through the Lord's help, we did not let fall our Hands, till we had got the Victory, nor let go our hold, till we had got the Bleſſing, (tho ſome may blaſphemouſly call this canting;) I am ſure as to my ſelf, I hope as to others.

As to the caſting out of the Devil, we do not know of any ſuch gift of Miracles, as to command the Devil in the name of Chriſt to depart, and that he ſhould immediately thereupon depart, as in the Primitive Times: Yet we believe that Diſpoſſeſſion may be, and frequently hath been in tract of time, according to *Mat.* 17. 21. Even in theſe latter Ages (*as Dr. Hall Biſhop of* Norwich *teſtified, in his diſcourſe with* Coſterus *the Jeſuit; ſee his Life*) even among Pro-

teſtants; tho Dr. *Heilin*, and ſuch like, will by no means admit it among the Non-conformiſts, if others can give us Inſtances thereof, we would gladly hear of them, to ſtrengthen our common Cauſe, againſt the Papiſts.

I am told there is a *Canon of the Convocation, which prohibits the attempting this way of diſpoſſeſſing Satan, without the Licenſe of the Ordinary*; which neceſſarily implies that the Epiſcopal Clergy did believe there then was ſuch a thing as Poſſeſſion, and Diſpoſſeſſion: Yea we find in Mr. *J. Bruen's Life, that ſuch a Licenſe* was granted upon ſuch an occaſion. I am told Mr. *T.* was informed of the ſaid Cannon, and thereupon reformed the firſt Leaf of his Preface.

Alſo as to means of diſpoſſeſſing, and their ſucceſs now a-days, Dr. *Willet in* Synop. Papiſ. p. 92. *owns not only the extraordinary means, but this of Faſting, and Prayer; whereby ſaith he, we doubt not but even in theſe days, when it pleaſeth God, Satan is chaſed from the Poſſeſſion of Chriſt's Members.*

Pag. 57. But to limit the holy one of *Iſrael*, to anſwer Prayers, in accompliſhing his work, juſt whilſt we are at Solemn Prayer, were a great preſumption, and tempting God indeed; yea would be found contrary to the ordinary Experience of thoſe, who know what belongs to the anſwer of their Prayers, or the benefit of any Ordinance, or Providence; which uſually comes after ſome time of waiting. This alſo we take to be the meaning of thoſe Scripture-Phraſes, of *looking up, and hearkening what the Lord will ſay.*

As to what I judg in this caſe, I ſhall with all plainneſs, and modeſty declare my ſelf afterwards, according to clear Scripture Warrant, without any appearance *of tempting the Holy Ghoſt*, as Mr. *T.* would charge upon us: I hope we ſhall be found far, as from tempting the Spirit of the Lord, ſo from lying to him. It's true of ſome, on the one hand, in impoſing on the holy Spirit, that they may offend; ſo on the other hand, in Quenching, Grieving, Vexing, Reſiſting, yea denying of Him, his Office, Operations, and deſpiting the Spirit of Grace: Some would have called *Caleb's* other Spirit *an odd Spirit*, as well as Mr. *T. calls ours ſo.*

All the Extremity *D.* endured, his impatience and fleeing to Sir *E. A.* for relief, muſt argue to impartial Perſons, that there was nothing of *Cheat, or of Popiſh Combination in the caſe*; the Effects of his Fits were ſometimes ſo grievous, that (to uſe his own Expreſſions) *he would not for all the World, wiſh that Miſery to the vileſt Creature in the World.*

The Miniſters diſcouragement becauſe of the ill Frame, and Carriage of of D. ſometimes, as to the ſucceſs of their Endeavours (which Mr. *T.* objects

objects against us) is nothing but what there's cause for, and it may be others in the like Circumstances would have thought so too. *As to the Lord's giving up* D. *also.* We are but Men, and so subject to like infirmities with others; yet upbraiding in this case is very unbecoming.

As to the trying of Physical Means, this might have been better taken by Mr. *T.* as our designing the discovery of the case, and doing the Party good by any lawful means. But things are it seems —*ad modum recipientis.* How will Mr. *T.* reconcile this to his censorious charging *us with an ambitious design of a Power to cast out the Devil?*

The Physicians we consulted with, were judicious, conscientious Persons, Licentiates by the Colledg of Physicians, they honestly declined intermedling as Physicians (tho they might have made considerable advantage by it, apprehending that his affliction was not mainly a bodily Distemper; *yet these must needs be my Tools, and less sincere than Mr. Crabtree*; the Spider will have Poyson, even where the Bee will gather Honey.

As to the suspicion of Witchcraft in the Family, I have already cleared my self, *so as to searching any of them upon that account*: I cannot hinder others Jealousy, nor must I hinder what may heal it; that all might be satisfied and the innocent cleared, I did not oppose it.

As to *the meeting at* Read, *I was not there*, nor *near the place*, as is falsly and invidiously suggested: Yet Mr. *T.* confesseth *that there was no searching of any.* It was well they were not searched by any of us; yet it was well they were willing to be searched, and offered themselves to it.

The disingenuity of Father and Son were not both at the same time, else it's likely we had desisted, and good reason for it, particularly as to the Father; for tho the place was licensed, it was not fit we should intrude our selves, and obtrude our labour; they cry out in a pang of impatience that *they got no good by us*, as if we could do it by our own power, little looking to God, and to their Duty; no marvel he exercised them with such delay and discouragement, whilst they were so unprepar'd for the Mercy: Surely things and times are in the Lord's Hand, not in ours. If the Apostles *Peter* and *John* check't the People, for looking so earnestly at them, and at their Power or Holiness, much more may we.

That Mr. *T.* will tell of their *having another Game to play*, was this, the Game the poor silly People had to play, viz. to spend so much Money with Mr. *Crabtree*! It seems by this, that their Game

was to throw away their Moneys, instead *of getting Money by the* supposed Artifice: For there's no mention of us, till Dr. *Chew* (so called) had tried in vain, and so much Money, and Time was spent with Mr. *Crabtree*; all this while Mr. *T.* is contending against common Reason and Sense. I am apt to think that Mr. *T.* not only looseth this Cast, but the whole Game, he's playing, if Praise and Preferment be what he plays for.

Pag. 58. It seems Dr. *Chew* (so called) gave Physick, on *March* 25. after his last Fit upon *March* 24. (which in that Fit he said must be his last) but our Spiritual Means were before the last Fit. Now whether is likely to be the means of his Cure, that which went before his last Fit, or that which followed? Mr. *T* scharge of *our vain Ambition, and sinister Aim* is most censorious (it's well if there prove not a Beam in his own Eye to be cast out) it's high time for me to be dead to all such things.

As to *our letting the Narrative sleep, until those Gentlemen were in their Graves, as if we suffer'd it to be so upon such a design*, it is another among the many other of Mr. *T*'s Falsehoods and Calumnies.

What doth Dr. *C*'s Certificate signify? Not only that it was after the Fits left *D.* but here is not one Witness to the Certificate; besides he only saith, *that his Physick had good success* which we deny not in its place and time; and *for that afterwards observing my directions*, as Dr. *C.* saith, he never since had any more Fit. It's pitty the Doctor is not alive to explain and prove the Inference; but that it's left to such a one as Mr. *T.* to do it: I think Dr. *Chew*, (or rather *Edward Chew* as he stiles himself) as bad a name as he went under among many as to some things, yet he would have been more candid than Mr. *T.* Because he lays such stress on this Certificate: Let me a little Syllogize upon it, and see whether there be not a gross *non sequitur*.

I shall prove that Dr. *C.* did not the Cure: (is it not rather a meer trick to elude the right means, to pretend that Dr. *Chew* did the Cure?)

If the Cure, as to *D*'s Fits, was effected upon the 24*th* of *March*, and Dr. *Chew* gave him not Physick till the 25*th* of *March*, then Dr. *Chew*'s Physick did not effect the Cure; but the first is true: therefore the latter; that he was freed upon the 24*th* of *March* is fully testified; that he took not the Physick till the 25*th* of *March* is freely confessed. Here take notice that *D.* in his Fits did tell he must be killed, or cured, before the said 25*th* of *March*: Observe also how politickly the Gentlemen order'd it to give *D.* the Physick, just when the Term was expired, and after his last Fit.

2. That Dr. *C*'s Physick could not cure him at all, as possess'd which is here supposed.

Where there is no proper **Vehicle,** as to natural causes to conveigh the evil Spirit into him, there can be no Physical Means to dislodg it: But here was no proper Vehicle, *Ergo.*

Dugdale was not Melancholly, which is called, *Vehiculum Diaboli,* nor Lunatick, nor Epileptick, before the said strange Fits: If there was any of these, or any other Distemper afterward, it was rather the Effect of his strange Fits, than any way the cause thereof. As to his *Boyish Tricks* and Childish Fancies, most of which he peremptorily denies, these were long before, and prove nothing to the purpose. The Tricks he is charged with, when he was a School-Boy, are not only denied by himself, but by other of his School-Fellows.

3 That the Spiritual Means were the only Means of his Cure, as to his strange Fits. I prove thus,

The Means must need go before the End, as to Execution; but these Spiritual Means were the only Means that went before the said Cure, therefore —— *finis est prior in intentione, posterior in executione.*

However it may not be amiss to make some remarks upon what Mr. *T.* saith, so far as I am more immediately, and especially concerned; for my main business is not to disprove any tampering of the Papists, with the *D*'s, but to settle the case, as a Possession, upon a sure Basis: Which I suppose is done already, and not likely at all to be shaken by all Mr. *T*'s Combination, to prove a *Popish Combination.* Pag. 58.

Let it be remembred all along, that tho Mr. *T.* is pleased to call us the *Papists Tools,* yet withal he confesseth *that we would not give way, that they should handle us nor the* D*'s neither:* So that there was no great danger of the Papists doing any harm by us, as their Tools. But let Mr. *T.* beware how he meddles with *edged Tools,* or rather in Scripture-Phrase, how he *kicks against the Pricks.* Indeed Mr. *T*'s Ignorance and Infidelity, as in the Apostles case, may by some be taken as an Extenuation of the Fault of his furious Zeal; 1 *Tim.* 1. 13. Yet others will take it as an Aggravation thereof, especially if we consider whose Son he was, and what Education he had.

I wonder what Mr. *T.* means, by our *having most Plots, and the worst luck in Plotting that ever Men had* Have we had more Plots, and worse Success than the Papists? Was there in all his remembrance any but that of the Meal-Tub, and will Mr. *T.* vindicate that to be a Presbyterian Plot.

I pray Sir, what Plot have any others discover'd, or what *Talent have you to boast of, as to further Discoveries*, unless it be of your own Folly? Let not him that puts on his Armour boast as he that puts it off. If you *had as good a Talent at disclosing Secrets as the* Demoniack *had in his Fits*, it will not be for your credit. In that you call *D's Devil our Friend*, you too much discover the Spirit you are acted by. I pray what friendship did the Devil shew us, or we him? Mr. *T.* will say the Devil was not in *D.* I wish he be not entered into, if ever he went out of others, in a worse Sense.

I shall not envy Mr. *T.* the excellency of his Talent, in belching forth his venemous Rancour against us, in his preamble to his pretended *discovery of the Combination*, nor shall I much heed the reproaches he would cast upon us; for by this time, neither his Tongue, nor his Pen, will be accounted a Slander.

To call us *the constant Tools of Popery*, when it is so well known by the many Popish Plots, that the Papists have made use of another sort of Tools, as some of Mr. *T*'s own Communion have so well discover'd: Whenas such Champions as *Ames*, *Baxter*, *Owen*, *Pool*, and many more have so well acquitted themselves against the Papists; and whenas it's so well known how much of the Non-Conformists Arguments, is made use of against Popery: So that the Non-Conformists have as good Hands, and better Tools against the Papists. If the *distinction of Obsession from Possession, be used among the Papists*; is every distinction among Papists, a Popish Distinction? The Truth is, both Ancient and Modern Writers only make use of the Term Obsession as more proper.

Doth not the aforesaid Bishop *Hall*, Vye with his Antagonists upon this Point, as may be seen in his Life? *Is it any disadvantage to the Protestant Interest, if there be such a Power in* the use of lawful means *among us?* What Glory is there in the contrivance of such a Combination, to be emulous, if there be such a Combination according to Mr. *T*'s Pretentions? Are we not much beholding to Mr. *T.* that he will *excuse us from being the orignal Authors of the pretended Combination*, but who can yield to his reasonless Reasons?

Might we not have been *cunning enough to combine*, tho we had no more Learning than the *D*'s, who are pretended to be in the Combination? Who will question Mr. *Carrington*'s Ability to reply upon the Demon, either in Greek or Latin, if they knew him? But that he thought it not convenient to discourse him in another Language, as the Priest did for the reason alledged. I would the two Masters of Art might try Masteries in any of the Arts (tho Mr. *T.* may be the Senior) to clear it, that Mr. *C.* hath more Learning than Mr. *T.* can

guess at by the Narrative. Some of Mr. *T*'s Brethren might have satisfied him as to Mr. *C*'s Learning. O how is Mr. *T*. ready to burst with his fullness of that Spirit which dwells in him, whereby he had conceived us to be *the diminutive Underling-Slaves, to the Papists in the Farce*, as he calls it. *Parturiunt montes, &c.*

Note that our disproving of a Combination, in Mr. *T*'s Sence, is *ex abundanti*; for it's the Possession that we defend: And we are cleared from having any hand in the pretended Combination.

As to Mr. *T*'s 1*st* Ground for his supposed Combination, it will prove Sandy, whether in reference to what himself, or Dr. *B*. saith. For from *T. D*'s *having been a Papist, and his Children having been Popishly brought up*, Mr. *T*. might as reasonably and charitably have infer'd, that the Papists would never entrust such a supposed Intreague, in the hands of such, who had proved so unfaithful to them, and who have approved themselves true Protestants ever since. But Mr. *T*. is apt to take things by the wrong handle. And as to the consideration of *the then Scene of Publick Affairs*, it's probable these poor People in that blind Corner, were very far from such Policies, which might better beseem those who would secure their beneficial places, or sought great things for themselves: These were more likely to ingratiate themselves with those, who then had got the Ascendant.

Who this Dr. *B*. is I know not, nor is there any ones word to witness that these words were his; however he's made to speak very like to Mr. *T*. but why should any be bound to believe the imputation of they know not who, when the accused had no opportunity to answer for themselves. As ignorant as the *D*'s are, I doubt not but they are ready to answer to any, who will busy themselves to ask them of these things.

Tho I am not so immediately concerned as to the 2*d* Ground Mr. *T*. lays for a supposed Combination, yet must I take notice how he calls the *Dissenters, the Papists constant Apes in such Juggles*, as before he call'd us *their constant Tools*. Who would think that Mr. *T*'s Father was a Dissenter, but he's dead, and forgotten too. It's commonly said, *It's an ill Bird that bewrayes its own Nest*.

I am not, neither are my Reverend Brethren accountable, neither for the Typographical Errors, nor for those Mistakes that were in the uncorrected Copy; which, through I know not whose weakness, is printed: The same I must say for my Reverend Brother Mr. *C. S.* who many years ago was deservedly commended, chief Master of the Free-School in *Blackburn*, as Mr. *T*'s Father was at *Rochdale*. As to my Reverend Brother the truly Orthodox and

Eminently

Eminently Learned Academick, Mr. *R. F.* he was but once at the *Surey*, nor ſo much as once did ſee the Narrative (that I know of) that is printed, as it's printed, before it was printed. I will here alſo, by the way, do Mr. *Rinſhaw* the right to tell the World, that he was but once at the *Surey*-Meeting upon the ſaid occaſion, and there were ſome ſmall miſtakes in the uncorrect Copy, which he took notice of, and ſhould have been corrected. I wiſh the *Surey*-Book had had the Errata's annexed.

My Brethren who are more immediately concerned, are of age to anſwer for themſelves, and when the worſt is made of it, that Pride and Malice can make of it, what is this to prove Mr. *T*'s *Combination*; but only whilſt he, in his malevolent way, would, with the Devil clear us from Forgery; yet muſt he trample on his Betters for ſome inculpable, at leaſt pardonable weakneſſes; as where Mr. *T.* upbraids Mr. *C.* ſo baſely with the natural Infirmities in his Sight, or other Infirmities. I have tried *D.* and find him altogether a Stranger to thoſe Latin and Greek Sentences which Mr. *W.* and Mr. *C.* alledg as ſpoken in his Fit. Mr. *T.* might have tried him too, had he been ſo ingennous.

I ſhall not henceforth give my ſelf, and the Reader that needleſs trouble as to follow Mr. *T.* in his Meandrous Paſſages, towards proving a Papiſtical Combination, it would be a laborious loſs of time on our part, as his is labour in vain: for I hope to cut the work ſhorter, and to clear all fully before Mr. *T.* and I part, if it be not done already.

Pag. 60. Mr. *T*'s ſcornful way of clearing us from having any hand in the ſuppoſed Contrivance, is below me to take notice of, neither am I immediately concerned in the matter in hand; but I confeſs it affects me to ſee poor *D.* ſo beknaved and berogued, when I am abundantly ſatisfied, that the poor Man had neither ſo much cunning, nor ſo little honeſty, as to be criminal either way.

Pag. 61. As to *the pieces of Latin in* D's *Letter to Sir* E. A. we neither have any account what they were, nor who teſtifies the ſame, but Mr. *T*'s *ipſe dixit*; whenas *D.* himſelf doth not own any ſuch thing, but doth again and again diſown his ever learning any further than the Nouns and Pronouns in the Accidence. Poor *Dugdale* had no Latin at all that I can hear of, neither from one or another, nor doth Mr. *T.* at all prove that he had.

* *Several Neighbours are ready to teſtify that they never ſo much as heard, upon juſt ground, that there was any ſuch uncivil Behaviour.*

Mr. *T*'s third Argument, as he calls it, about the *Incubi* and *Succubi*, ſeems only to make way for his abominable Calumny, upon ſome ſlanderous Report, as to *the whoring of the* Surey *Hearers*; * all ſorts of People coming thither on one account or other, and whom we

we could not hinder from coming. Let *Mr. T.* take heed of coming too near the imitating of the Heathens falſe Charge, upon the pious Meetings of the Primitive Chriſtians. But if there were any dallying under the Hedges, when they might have been better employed, it's more likely they were ſome of Mr. *T*'s Communion, who might take the filthieſt Actions to be leſs culpable, than hearing a Nonconformiſt preach or pray. As among the Papiſts a tranſgreſſing of God's Laws is venial, when tranſgreſſing one of their own Laws is a mortal Sin.

We muſt ſtill take Mr. *T*'s word without any mention of his Wit- Pag. 62.
neſſes, where he ſpeaks of an ingenious Perſon walking to *Surey*, when as it's too well known how many notorious Falſehoods he's guilty of. Surely the ingenious Perſon Mr. *T.* ſpeaks of, whoever he is, is not very ingenuous to conceal his Name, otherwiſe others might ſatisfy him, or themſelves in this matter. Neither is it fair dealing to judg the poor Mother, before ſhe be heard, what ſhe hath to ſay for her ſelf. What wreſting of the poor ignorant Woman's Words, which Mr. *T.* ſaith, *what the Diſſenters muſt do*, whenas ſhe might, if ſhe ſaid the Words, probably mean that the Devil ſaid ſo; whenas withal, preſently after, ſhe named three Popiſh Prieſts, which the Demon in *D*'s Fit had hinted to be the Perſons who muſt help him; It's very probable by this, that the Devil would have had it out of our Hands into the Prieſts Hands, and ſo ſerved his ends by them better than by tormenting *D.*

As to the *Letter* mentioned in this Page, I am loth to queſtion the Fidelity of the ſuppoſed Author; yet muſt I animadvert a little upon it. In my Minutes *Verbatim*, it's thus. Upon the 3*d* of *September*, we again met at *Surey*, on young *D*'s account; as I went to the place of meeting, he gave me notice by a little Paper he put into my Hand, that as his Spirit told him, he muſt be dumb, and deaf, whilſt we prayed; immediately upon his delivery of the Note to me, he became both dumb and deaf, all the while the Exerciſe continued: By this it's plain that the meaning was, as to that Exerciſe, not that he muſt be ſo all the while we came to him; this the event did evidently diſprove.

What he means by *no ſatisfactory Anſwer*, I know not; it might be ſatisfactory to others, tho not to him, who might be otherwiſe prepoſſeſt.

Again, there ſeems to be no good conſiſtency betwixt a Paſſage in Pag. 63.
D's Letter to Sir *E. A.* and that the report of a Letter to Mr. *T.* to Sir *E. A.* he only ſaith, *that they did him no good*, in his Letter to Mr. *T.* he ſaith, *theſe five*, meaning the Miniſters, *muſt do him no good.*

This looks not like faithful dealing; he might say in that Fit of Impatience, *we did him no good*; but it's more to say, *we must do him no good*: This looks liker what Mr. *T.* will have the Mother to say, than what she did indeed say.

Again, as to what he infers for a Confederacy, there might be a Combination among the Popish Priests, yet no Combination of young *D.* with them, nor among the Family; nay, nor of any of the *D*'s, with the Devil: sure it becomes you to have more Charity towards those of your Communion, or to prosecute them if you will have them guilty of Witchcraft, or Cheating.

The close of that Paragraph seems to be rather Mr. *T*'s, it is so very magisterial, and censorious.

Mr. *T*'s, and the Letters (*must do him no good*) must not stand good, by what was before observed.

If the Devil in one of *D*'s Fits said, *that the said Popish Priests might help him, and that one of them be a Doctor*; what is all this to the purpose of proving a Combination of any of the *D*'s with them? It rather infers, as was said before, that the Devil would have it out of our Hands, who only sought the Glory of God, and the Good of others, to have it into the Priests Hands, who served the Devil's Interest, and their own Ends, as we have cause to suspect, as to some of them.

Mr. *T*'s telling of *D*'s *tacking over to the Popish Priests*, catcheth not very well with a former Combination with them, no more than his application to Sir *E. A.* let not us be too rigid towards such Persons in such Extremities: We know not how we our selves may be tempted.

Pag. 64. I am perswaded that none but such as Mr. *T.* will judg *that the Popish Priests had instructed D. all along*, unless it was by some secret Diabolical Means, unknown to him; otherwise who can think but he would have, on some occasion or other, in all this time, confest it to some Conformist or Non-conformist. Tho the Devil and his Instruments would not have it discovered, yet poor *D.* either for fear, or favour, would have discovered it, if he could.

Mr. *T*'s *Story here of R. D.* is so much upon Supposition and Imagination, whereupon he founds his Belief, that it deserves not insisting upon: The truth of things, so far as it concerns the matter in hand, I have given faithfully, as it's taken from his own Mouth, the Substance whereof is in the Narrative.

The Passage of the other Paper of some Magical Charm, mentioned in the Narrative, is so plainly reported, and such use is made of it, that no indifferent Person would thereupon, not only vindicate us,

but

but the *D*'s alſo, from the Cheat or Combination; ſeeing we all declined the uſe of any ſuch Popiſh, Magical, Diabolical Means.

As to Mr. *T*'s moſt untrue, and uncharitable charge of *our promiſing our ſelves a rich Harveſt by the Miracle we ſhould work*, —— It's well for us, Mr. *T*. muſt not be our judg, and that our own Conſcience is as a thouſand Witneſſes for us. His other Reflections here are like the opening of ſome ſtinking Grave, which I would rather cover.

Mr. *T*. is void of all Reaſon, as well as Modeſty, in ſaying that *we were guilty of ſuperſtitious Credulity, were coming Creatures to the Prieſts, ſwallowed all that was offer'd by them*, when he at the ſame time ſaith, it's true *we declined the reading of the Paper over* D. *that the Prieſts ſending the Paper to* D. is an unanſwerable Argument of his correſponding with *them*, when himſelf acknowledgeth *that the* D's *declined it alſo*. Where's Mr. *T*'s Religion or Reaſon. *Sed perit judicium quando res tranſit in affectum.* Pag. 65.

Mr. T. *dare engage for the Devils vaniſhing, upon our reading that Paper over D.* It was wiſely done to paſs his word for the Devil on ſuch hard Conditions, as were never likely to be performed.

I ſhall leave the buſineſs of the Commiſſion here mentioned to others to canvaſs. I ſhall only hint here, that the Papers which came into *D*'s hand, when he ſtretch't it forth, were undoubtedly from an inviſible hand, as the Spectators teſtify; ſo as to thoſe Papers and other things which he committed; it is atteſted that he was not near any Wall, nor could any one viſible, convey them to him For I took little notice of what the Devil ſaid, concerning his commiſſion, nor of the date of it: I had a higher to look at, from whom he had his Commiſſion, or Permiſſion, and who alone could determine the time, and cancel the Commiſſion, as he pleaſed.

As to that Poyſon of Aſps, and Gall of Bitterneſs, in charging us *with vain-glory all along*, our *being ſo full of our ſelves, and of the Spirit we had to deal with*: It ſerves but to fill up his own meaſure, and that of his Partakers, which ſeems to be almoſt brimful.

I confeſs I did from ſeveral Circumſtances fear, that the Devil in ſome drunken Fit, had drawn *D*. into ſome blind Contract with him, or Conſent to him, not becauſe the Devil might ſay to that purpoſe; but becauſe he was ready to gratify *D*'s Humour ſeveral ways; yet if the Devil be found a Lyar herein, I am not ſorry for that; and if I did miſtake, I hope their needs no very large Charity to cover it.

As to Mr. *T*'s reproachful Term of a *Farce*, and reproaching us with *what we ſaid becauſe we could do no good*; in the former he is profane, if he refer to the Ordinance; in the latter he doth ſome of us wrong. Pag. 66.

I am ſure: we may be weary in our work, but not weary of it. How little any threatning with Warrants did affect *D.* towards accepting of the Phyſician, will appear by further evidence, and the event, in that he was cured of his ſtrange Fits, before he took the Phyſick: tho it's evidenced already that he had his Fits as formerly, after the Threatning.

As to the Paſſage of *Satans ſpeaking ſeveral Noiſes, and Voices, out of the Lump which roſe up*, I do not remember any thing, but that *T. Cure*, teſtifies to that.

Dr. *B*'s Teſtimony will but ſignify a little in this caſe, with thoſe who knew what his Faith and Practice was; but he's dead —— *de mortuis nil niſi bonum:* And as to his Profeſſion as a Phyſician, what Judgment could he paſs upon *D*'s Fits, whenas he ſaw him but once, and had not ſeen the Depoſitions at all, as I ſuppoſe; I cannot be poſitive, for his ſuppoſed Letter bears no date, neither can I tell when it was, that Dr. *B.* died.

Beſides, what he is ſuppoſed to ſay, is not to the purpoſe, for what is it as to the riſing of the Lump from his Foot upward, when he tells of *convulſive Twitchings?* How doth he prove *his being before inſtructed, to improve thoſe Motions to ſuch a purpoſe?* Might not a Spirit move ſuch parts, *tho it have neither Fleſh nor Bones, ſo could not be felt?* What ſilly work is here? But when Men loſe their Religion, they loſe their Reaſon alſo. What rational Perſon will deny a Spirits acting, tho not animating, as the Soul doth the Body?

Concerning the Expreſſions in Prayer which I am charged with, by I know not who, at ſecond or third Hand; this is my conſtant comfort, amidſt my acknowledged Infirmities, in all my Duties, that I hope I have the Holy Spirit to help my Infirmities, Jeſus Chriſt to bear them, the Father to pitty them; that I ſtand not to the Mercy of ſome Men's Miſconſtructions, and Miſrepreſentations, nor to the Wreſting, and wiredrawing of my Words, by ſuch as Mr. *T.* to their evil Ends; but take the words which they inſinuate me guilty of, and as they are reported by Mr. *T.* the former part of them, (viz. *that Satan might appear, or ſeem to be in thoſe, that did not believe him to be in that young Man, by way of Poſſeſſion*) are potentially expreſſed; ſuch a thing might be, I wiſh it were not ſo: The latter part of the words, (*that others might take Warning and thereby Learning*) are expreſt optatively, as praying that others may take warning, and learn by this Example. The Reader will pardon the Incoherence of the Expreſſions, and rather impute it to the Ignorance of the Reporter, and the Imperfection of the Report. Where now is the *Profaneneſs and Curſe of the Poiſion?* Where is the

Juſtice

Juſtice of any being ſcandalized? What occaſion hath Mr *T.* ſo Sarcaſtically, and Blaſphemouſly, to reflect upon praying by the Spirit, and Spiritual Sacrifices offer'd up to God? But it's according to the Evil Spirit that Mr. *T.* I doubt is led by, and walks after.

Whenas Mr. *T.* would inſinuate againſt us words of *Blaſphemy, or near bordering thereupon*; were not my Soul filled, and fortified with ſuch firm Faith, in dear Love to, and deep Veneration of the moſt precious Perſon of Chriſt, his moſt glorious Goſpel; and truly Miraculous Works: Yea, his moſt Holy Spirit, and Converſation too, then might Mr. *T.*'s Scorpion Language, tho by ſuch a feeble Hand, wound me to the quick; but through the Grace of God, it is but as Laſhes upon Armour, in this caſe. Pag. 67.

Whenas alſo he would inſinuate, *that a Tongue which ſpeaks ſuch words, ought to be bored through with an hot Iron; but we muſt ſpare the Phanaticks*, ſaith he: Bleſſed be God who hath made our Officers Peace, and our Exactors Righteouſneſs; yea, thanked be our Rulers, which are ſuch Shields of Defence to us, elſe we yet ſee what ſuch as Mr. *T.* would be at, right or wrong.

And what is all this *bitter Zeal*, as the Apoſtle *James* calls it; but for this I muſt refer the Reader to what is expreſt, and explained before, concerning the Indications of Evangelick Poſſeſſions, and of theſe: Where I do modeſtly declare my own, and I think others Sentiments alſo. But Mr. *T.* is very unfaithful in inſerting his own words (tho in a Parentheſis) viz. *and conſequently diſpoſſeſſed by them*, as if they were my words; indeed it's the conſequence that is ſo hateful to him, which makes him ſo furiouſly to militate againſt the Premiſſes.

But why doth not Mr. *T.* deſcend to Particulars, and Inſtance in the Indications of a Poſſeſſion, and ſhew us wherein the Indications in *D.* did come ſhort of any, or many, in the Evangelick Hiſtory. Still remember how we reſerve the due Honour to the Cures, and Diſpoſſeſſions, as done by the immediate Power of Chriſt; or in his Name, in a miraculous manner; ſuch effects immediately to follow: tho all is done by his Marvellous Power, whether it be without Means, or with them; whether the means be more ordinary, or extraordinary; whether the Effect be ſooner or later; yet are not at all Miraculous. Had not ſome of Mr. *T.*'s Brethren been wiſer than he, I ſuppoſe, he would have denied all Poſſeſſions, at leaſt in latter Ages, from the Preſs, as he had done from the Pulpit.

Seeing Mr. *T.* would make the World to believe, that *we ſeek vain-Glory, and worldly Intereſt, by the account of our many certified places for Meeting, and ſo our being Pluraliſts*; I muſt humbly ſay the Truth, and

and ſhame the Devil, (as they ſay) had he any Shame. I am concerned, and conſtrained to vindicate the Truth, and my ſelf; for I think I and my People have more certified Places, than any one Miniſter, and People in the County; being ſo ſcatter'd in the Country as we are: So it may be Mr. *T.* may point at me more than others.

Should I tell how long I have laboured among this People, how much I have ſuffered for them, how little this poor People have been able to do for me, what offers I have had as to worldly advantages, Mr. *T.* would charge me with vain-glory, tho he clear me from ſeeking my worldly Profit: But it's enough to me that God knows all, tho theſe things are pretty well known in the World; and I do not deſire to make them more publick than they are; it is a Mortification to me, to ſpeak of them more than needs: Nor would it be a Pleaſure to Mr. *T.* unleſs to droll upon them.

It's true, we have ſeveral Places beſides my Chappel certified, yet ſome of them are only for our more private Days of Prayer; but they all belong to the ſame People, diſpoſed as aforeſaid, and the moſt of what I have from them all, is but about 12 *l. per An.* out of which I maintain an Aſſiſtant alſo, to ſupply on the one hand, when I am at a more remote diſtance on the other: Yet do we ordinarily all meet at our Chappel. Now let Mr. *T.* himſelf judg, where are the Pluralities, and Worldly Intereſts; Do I not rather ſpend what I have, and am I not almoſt ſpent in ſerving a Poor, yet willing People, theſe 48 Years? Tho I confeſs I am now, through Age and Bodily Infirmity, confined about home? Let theſe Hints ſuffice in theſe Streights Mr. *T.* reduceth us into: If we vindicate our ſelves, he'll have us to be vain-glorious; if we do not, we muſt be Pluraliſts, like to themſelves: So that on our part it proves to be only a Plurality of Labours (*in Labours more abundant.*)

As to *the Hearers not taking the Oaths to the Government, and ſubſcribing the Declaration againſt Popery*, tho Mr. *T.* will charge it upon *their Old Spirit of Contempt of Authority:* Yet let him know that the Government hath as hearty Subjection, and as fervent Prayers from Diſſenters, as from the Conformiſts, who have all the Dignities and Benifices. So that the Diſſenters not doing as aforeſaid, is not out of the leaſt unwillingneſs to do it; but becauſe that they judged that the Magiſtrate ſhould call them to it, if they ſaw occaſion.

Pag. 68. As to what Mr. *T.* doth moſt unworthily and immoderately inſinuate concerning us, who ſome of us it may be, might for our Age be his Grand-Fathers: I do moſt ſolemnly proteſt for my ſelf, and I hope

hope for my Brethren alſo, that it's altogether falſe, *that we had left off the caſe*, tho we had left off meeting at *Surey*, for the reaſon aforeſaid; *that the deferring of the publiſhing of the Narrative was with any Reference to the ſaid Gentlemen's death*, we alſo do utterly deny. And as to *the forgetting of ſeveral Paſſages, by reaſon of the diſtance of time*, the ſame may be ſaid on our part alſo. That there were ſeveral with *R. D.* when thoſe words were expreſt, and ſuch things happen'd on the 24*th* of *M.* 89. we affirm, tho none of the Miniſters were preſent: For *John Walmſly* was preſent and depoſeth as to the Paſſages, and ſeveral others preſent, teſtify to the ſame purpoſe.

That what we did in this affair, was out of the Pride of our Hearts, and in affectation to be thought Miracle-Mongers, and ſuch as caſt out Devils; the Searcher of Hearts, knows it to be otherwiſe, and that we lay little ſtreſs on theſe things. Our rejoicing is this, that we hope our Names are written in Heaven, and that our Record is on high: Yet we may ſay that the Lord hath done greater works, than caſting out Devils out of Mens Bodies, by his faithful Servants: Particularly the effectual Call, and ſaving Change of Souls, which in Scripture Senſe is raiſing the ſpiritually dead, opening the Eyes of ſuch as are born ſpiritually blind, yea a new creation out of nothing, and worſe than nothing. This Doctrine may not go well down with thoſe who have no Experience of it, and ſo make light of ſo great a work.

Yet tho we are moſt Unjuſtly, and Uncharitably, charged by Mr. *T.* as *deſpairing of the Succeſs, and as deſerting the Work*: However our Weakneſs is ingenuouſly acknowledged in the Narrative, which is no ſign of vain-Glory: Tho our acknowledged Weakneſs, is invidiouſly objected againſt us. Yea, I will ſay further, tho Mr. *T*'s Spirit may be heightened, and others hardened thereby: That much Weakneſs did appear among us, not only in the Management of ſo great a Work, and after as to our non-acknowledgment of the Succeſs, as we ought: But as to ſome few things publiſhed in the Narrative, and as to the manner of the Publication thereof, (if it was through inadvertency of any of us:) Yet whilſt we deny our ſelves, we dare not deny the Grace of God in pittying us, and pardoning, in helping, and bleſſing us. Yea, we muſt own the Lord's Goodneſs in his helping of us under, and bleſſing to us Mr. *T*'s evil dealing with us; much is to be learned, and got by others Envy and Enmity. Bleſſed be God, I may ſay, tho no thanks to Mr. *T*.

That ſome might ſuſpect Witchcraft in the caſe, doth not at all weaken the cauſe: For it's ordinary that Poſſeſſions are by Witchcraft, as Inſtances in Old and New *England* confirm. But that Mr. Pag. 65.

Pendleburry,

Pendelbury, who was ſometime aſſiſting in the work, did afterward *take it as a Cheat*, neither is, nor can be proved. The *Teſtimony* put upon *Elizabeth Mills*, of *Ratchdale*, is not ſo much as pretended to be under her own Hand: So Mr. *T.* muſt be only on ſome bodies hear-ſay, which ſort of Teſtimony he will not allow to others; neither doth Mr. *T.* tell us who the Reporter is: So that we are bound up from ſifting this Matter. Mr. *P.* and *E. M.* being dead, as Mr. *T.* ſaith, the Reporter being unarmed, and we having little reaſon to take Mr. *T*'s word: Thus Mr. *T*'s Ground-work fails, and his Superſtructure falls.

Beſides it's likely Mr. *P.* would have ſuggeſted it to ſome of us, if he had ſuſpected it to be a Cheat: But I never heard that he ever hinted any ſuch thing to any of us, or any other.

I will do that worthy Perſon, now deceaſed, this right, that he is only mentioned as one, who was ſometimes aſſiſting in the work; Let the Cauſe ſtand upon it's right bottom, and let not the Bleſſed Memory of ſuch a one ſuffer, on either hand.

I now have it from good Hands, that indeed Mr. *P.* at firſt was not ſatisfied whether it was a natural Diſtemper, or what to call it: But afterward when he heard two Voices from *R. D.* at once, *&c.* and heard what account others gave of other Particulars, then he was ſatisfied that *D.* was acted by a Diabolical Power.

As to the Teſtimony of Dr. *Whittaker*, who was a faithful Witneſs all along to what paſſed in this Affair, Mr. *T.* might have ſpoken more civilly of him: For Dr. *Whittaker* is both a Gentleman and a Scholar, as Mr. *Townly* well knows: That he did teach ſome few Youths to perfect them for Univerſity Learning, before he came to his Eſtate, this is no more Diſparagement to Dr. *Whittaker*, than to Mr. *T*'s Father, who made School-teaching his Calling; nor are the Youths which Dr. *W.* taught any Diſparagement to Dr. *W.* I wiſh Mr. *T.* be no greater Diſparagement, to his Father.

Mr. *T.* might have been more civil to Dr. *Whittaker* as a Phyſician, than to call him *a Medicaſter*, whenas he underwent the ſtrict Trial of the Colledg of Phyſicians, and hath his *Diploma* from them to ſhew. No ſuch unlearned Emperick, as Mr. *T*'s Dr. *C.*

Pag. 70. But as to Mr. *Townly*'s Letter, Dr. *Whittaker* doth acknowledg ſome looſe diſcourſe he had with Mr. *Townly*, about the *Surey*-Caſe, and doth remember that Mr. *Townly* himſelf did then own the Signs of Poſſeſſion in young *D.* and Mr. *Townly* might juſtly ſuſpect, and ſuggeſt, the Politick Intrigueing of the Popiſh Prieſts, which, I may ſay, they fruitleſly attempted: But Dr. *Whittaker* doth peremptorily deny the words, as he is charged in the Letter: Of which Letter alſo,

we

we have but part set down by Mr. *T.* breaking off at a Comma, and closing it with an, *&c.*

Yet if all were granted, that Mr. *Townly* saith of the discourse betwixt the Doctor and him, the Doctor's Certificate under his own Hand will stand good, and he will stand to it. For let it be observed that Mr. *Townly*'s Letter to Mr. *White* gives us no account particularly when that discourse was, and tho the Doctor might then also be jealous of the thing and of it's issue; yet upon further observation of his own, and hearing the Depositions, he was fully satisfied, as other Non-conformists present, before the Justices at *Holcomb*, in like manner were; tho they very much doubted the thing before.

As to the Passage of *D's being Dumb and Deaf so long*, I have declared the Truth before, and I was likelier to know the Truth, the Paper being delivered to me; that he sometimes was sensible out of his Fit, of what was in his Fit, is not denied; but we affirm that ordinarily he was not sensible: See as to this *Origen. de Principiis* cap. 3.

Concerning *the Reserves* that Mr. *T.* pretends to, and threatens us with, (through the Grace of God) I fear them not at all, nor any thing that any one can say or do, in this case, as to me. I hope I am on a sure bottom, and under a strong guard; so that I need not fear this Shock, after all the rest.

As to all that impudent insolent Language, which Mr. *T.* gives us, in the close of this Page: I do humbly, and meekly, yet cordially, and confidently retort it upon himself, as Arrows shot against a Brazen-Wall: *Religion is not abused by us*, but by himself; we are not an ambitious designing Party, whatever he is: We could have sate down content sooner or later, if Providence had not led us from first to last: We have not seen our selves baffled, neither in danger of it, by the *Ultimi Conatus*, the dying Efforts of such Men; we can through Christ strengthening us, hold up our Heads in the World: Yea, lay down our Heads in Peace, and lift up our Heads before the Judg of all at last: (Tho he may do somewhat towards judging in this matter, even in this World) it is no Spirit of Infatuation nor Vanity that led me to, and through this work, so far as I am concerned; and I should know the Spirit of Christ as well as Mr. *T.* Surely I do know my self better than he knows me; it was neither Wickedness, nor Weakness, that concerned me thus far: I suppose that to all serious sober Persons it will be chargeable elsewhere, it is no *Superstitious Popish piece of Priest craft*, on our part before: At other times Mr. *T.* will rather judg us to be too far from Superstition and Popery, both Name and Thing; we may also retort upon him his

 Terms

Terms of audacious Wickedness, the scarce to be paralleld Insolence of a young scoffing *Ishmael*: It is Mr. *T.* that the *Inconsistencies and Untruths* will be found with, upon perusal of our reply and examining the case further: That the Father of Lies doth sometimes tell the Truth, as *Doeg* did of *David*, tho for an evil End, and the Lord turns all against himself as appears in the Gospel-History: That we do not credit Satan any further than we have it confirmed other Ways, or by the Event. *That there is no affront to God Almighty, or Presumptuous attributing that to his Spirit, and his Ordinances, which is wholly owing to the Sins and Cheats of Men:* Neither *is there base Insincerities, nor lying Legends and Forgeries, nor a Spirit of Fanaticism and Division sanctified with Prayer and Fasting.* The Lord is coming to execute Judgment upon all, and to convince all that are ungodly among them, of their ungodly Deeds, which they have ungodly committed, and of all their *hard Speeches* which they have spoken against him. We have some of us seen something in our time of the Lord's handling such Sons of *Zerviah*, or Sons of *Belial*, even in this World. *Lege Historiam ne sit historia.*

I only say the Lord rebuke the foul Spirit in this Man, and the Lord give him Repentance: Else I am afraid the Lord will soon reckon with him for what he doth say, and would do. It's not the *warmth of Fancy*, but pious Zeal, it's not the bare Opinion, but good Assurance, that we serve God: It's not Will-worship, but Gospel-worship: However, Surely they are not the grossest Mistakes, the worst of Errors, and the vilest Superstitions, that are possible for Christians to be ensnared in, as Mr. *T.* would have them to be. How is this Man even bursting asunder (without any Provocation) and falling headlong with his Rage and Rancour; the Lord judg betwixt us, as to the cause: Yet let him not enter into Judgment with, to proceed in Execution thereof upon, the Offenders.

We acted according to the Measure of Grace, and Gifts, that we have received; whereof we dare not, will not boast: but as to consulting with the conforming Clergy, we must needs differ from them in this, as in other things, if they preach such Doctrine as Mr. *T.* cites this Country: If we had consulted them it's very likely they would have expelled us, that we also should have passed by the miserable Man, on t'other side, as the Priest and Levite did, but he lay in our way, and we had Mercy on him: Blessed be the Name of the Lord for it.

If the *Popish Priests were playing a Game*, it was soon at an end, without our going to any, to learn to read and understand the Papers which were vomited up by Dr. We need not fear Rivalship of more,

in such a case, who deny all Possessions in latter Ages, or give us no Indications thereof: Nor of those who are such Strangers to the right use of Gospel-Means in this case, and therefore set on foot Means of their own devising, as some have done of late, as I am credibly informed.

For my part I am more satisfied in the thing than ever, since I have further enquired into it, since also I see with what a Spirit, in what a manner Mr. *T.* hath managed the matter. As to our People also, they are better instructed, and spirited, than to give heed to such rash Heads, as Mr. *T.* s, who abandons himself to his unmortified Passions, and unbridled Expressions: Enough to turn the Spirit of any true Christian against such Men, and their Cause too.

As to our Injudiciousness, and Insincerity, our People, who hear you sometimes, and live amongst you, who hear us ordinarily, and converse so much with us, are likelier to judg in the case, than Mr. *T.* and such like who I suppose never hear us, nor scarce know us at all: Yet these our People dare not adventure their precious and immortal Souls, under the way of Preaching, nor in the way of Living, which too many go in.

Concerning the Church, Mr. *T.* doth, *Laodicea*-like, so boast of, we do heartily acknowledg there have been many, and we hope are some of the Episcopal Perswasion, who are sound, according to the true sense and intent of the Doctrinal Part of the 39 Articles, who are of a right Christian Temper, of a Holy Conversation, and are for Parochial Discipline, and Reformation: These we honour and consent with so far.

But as to this Faction, who so vainly boast of their Purity, and Perfection, whenas the Lord Jesus knows their works: Yea any one, even with half an Eye, if indeed open'd, may see, even by Mr. *T.*'s Scurrilous, Slanderous, Scandalous Pamphlet, and look no further, that they are wretched and miserable, and poor, and blind, and naked: By this time of day they might also see who, and what, have exposed the Cause of God and Religion: Yea have, by their implacable opposition to the Truth, and way of the Gospel, with the Preachers, and the Professors thereof, block't up, as much as in them lies, the Course of Reformation also, by their unfaithful Preaching, and ungodly Practises, with the countenancing such as partake with them, how bad soever, have open'd the Flood-Gates to Atheism, and Prophaneness, consequently, to Superstition, and Idolatry, as woful Experience doth testify beyond all contradiction.

O that there were indeed such a Zeal for revealed and real Religion, for Protestantism and Reformation, against Atheism,

and Profaneneſs, Superſtition and Idolatry, as is pretended.

After all this I muſt ſolemnly profeſs, that ſuch an heap of groſs Lies, notorious Slanders, unworthy Inſinuations, reproachful Reflections, and baſe Language, did I, to my remembrance, never meet with, as in this Pamphlet of Mr. *T*'s, and this againſt thoſe, who not only may I hope be reckon'd among the leaſt of Chriſt's little Ones, but who, through his Grace, have in ſome meaſure approved themſelves as his Miniſters, according to 2 *Cor.* 6. 3. to 11. ſo that my Heart akes, and I even tremble to think what guile this Man hath loaden himſelf with, and what judgment he hath expoſed himſelf to, according to *Mat.* 18. 6, 7. *Luk* 17. 1, 2.

The reſult of all as to the Caſe and it's Signs, the Cure and it's Means; Mr. *T*'s invidious, odious Repreſentations, of perſons and things, being waved, as meer Folly and Falſity; yea, wiped away as Filth, and Froth; too like that of the Demoniack in ſome of his Fits: I ſhall plainly and calmly expreſs my ſelf.

1. Negatively.

1. It is not to be denominated a *Mania*, or Diſtraction, a *Spaſmus*, or *Epilepſy*, *Convulſion*, or any ſuch bodily Diſeaſe; tho there might ſeem ſometimes to be ſomething Symptomatical thereof: for the Affidavits, and Informations, do plainly demonſtrate, that it was a further thing which continued after Mr. *Chew*'s firſt phyſicking him, and Mr. *Crabtree*'s ſecond phyſicking him, ſo ſtrongly; which ſtrange Fits alſo were removed, before he took Mr. *Chew*'s Phyſick the latter time; obſerve here that Mr. *C.* ſaid that he would ride an 100 Miles to help him: Alſo that *D.* in ſeveral of his Fits ſaid, he might be kill'd or cured before the 25*th* of *M.* when Mr. *C.* gave him his Phyſick the latter time.

2. It could not be any Art of Man, eſpecially in this *D.* for all who know him, muſt ſay that he is but of a very ordinary aptneſs, or capacity, as to Intellectuals, and not ſo much as of an ordinary Agility or Activity, as to his Body. Any one would judg him very unfit as to the inventing of ſuch things, and a very bungler as to the acting of them.

3. Neither ought it to be called a Counterfeiting, or Cheat, to get Money, or for any other Siniſter End; ſeeing they are things that could not poſſibly be counterfeited; ſeeing alſo that it was ſo chargeable to them, whilſt they were under Mr. *C*'s Hands; alſo in the hireing of a continual Keeper, and other ways; ſeeing alſo that any ſuch Cheat is ſolemnly diſowned by the Parties concerned; as appeared before in the Informations, Affidavits, Certificate, which himſelf

himself signed, and doth further appear. Besides if the Gentlemen look't on it as a Cheat, why did they make use of Physical Means? if they look't on it as a Disease, why did they threaten him?

4. Nor can it be justly charged to be any Combination amongst the Parties themselves, nor with the Papists: As to Combination with us, or amongst us Dissenters, Mr. *T.* himself, as little Charity as he hath for us, doth clear that. As to a Combination among the Parties themselves or with the Papists; this is utterly disowned by the *Dugdale's*, nor is there any Proof of such a Combination, nothing but meer Surmises, sorry Suggestions. That there might be a Combination among the Popish Priests, before, or under the strange Fits of *D.* is not denied; but their tampering with him is signified in the Narrative. Now if Mr. *T.* who is so good at the discovering of such Intriegues, can make any thing of it, we have furnished him with something to work on: Some of the Papists have been formerly exposed for their Magical Charms, Sorceries, or Witchcrafts most deservedly, of which I doubt they have not repented, or reformed.

2. Affirmatively. To those who have frequently seen, and heard *D.* in his Fits, it is more evident that it was a Diabolical Possession, and that it was a righteous Judgment of God upon him, for his Profane and Debauched Life: But we cannot say, whether it was by the immediate Hand of God, or by Witchcraft. Yet others, who did not hear him, and see him, as we did, are something doubtful whether it was a real Possession: But the Signs of a Possession, which Divines give, and the Testimony, as to Matter of Fact, do make this probable, at least, as we think to those who are unprejudiced, and unbiassed.

1. His telling, and foretelling of things in his Fits, which he could not possibly know by any ordinary means. In his Fits he always, so far as we can learn, told when his next Fit would come, tho he had no external direction at all; yet still his Fits came at that time exactly, as those who had Watches, and observed, can aver in manifold Instances: He could tell of Persons coming at a considerable distance, who they were; and whence they came; and what they did by the way; with many such like Instances. Can those who call this a Cheat, hire, or threaten him to the doing of these, and of the following Feats as formerly?

2. His Ability of Body in his Fits, beyond the Joint Strength of many Lusty Men: His Agility also, beyond any Art, he had at other times: Yea, beyond the Lawful Art of any other. Whereas his Ability was but ordinary, and his Agility less than ordinary, at other times.

3. The

3. The speaking in him of another Voice, besides his own, sometimes speaking many Words, and Sentences, in which were Dental and Labial letters, when he made no use of the Organs of Speech; Yea, two Voices at once have been heard from him, the one being of a very hideous sound: And his words, as in his ordinary discourse, distinctly heard at a Mile and a half distance.

4. His being in the same Fit, one while as heavy as a Lump of Lead of that bigness, and other while as light as a Bag of Feathers of 4 or 16 Pound weight. Also as to the stiffness of his Body, it being inflexible in some part of his Fits, as a Bar of Iron, yea, Breathless, Senseless, and Lifeless, to others apprehension, for a considerable time.

5. His Diabolical Rage and Blasphemy against God, and Christ, and the things of God, tho under no Feverish Frenzy that we perceived; there being no such Behaviour in him at other times: Yea would Satan sometimes in his Fits, transform himself into an Angel of light; yea, sometimes in his Fit he would tell the Heads of a Sermon, that he never heard.

6. His speaking several Languages, which he never learned, nor understood any thing of (tho at other times it seemed to be a sort of Gibberish, to some of us; or a Language which the Hearers understood not) and sometimes singing in Latin Verse, whilst in his Fits.

7. Sometimes something like a Mouse appearing about him, and in him, arising like the bigness of a Man's Fist, up and down under his Clothes; something about the bigness of a little Dog in Bed with him, that was not one: Also the forcible rising of the Lump and Voices out of it.

As to this we may take notice of these Testimonies. *King James the First, Dæmonol.*

There are divers Symptoms whereby that heavy Trouble may be discerned from natural Sickness, and especially three

1st. *The incredible Strength of the possessed Creature, which will exceed the Strength of six of the wightest and noodest Men, not so troubled.*

2dly. *The holding up so far of the Patients Breast, and Belly, with such unnatural stirring, and vehement Agitation, within them, and such an Iron hardness of the Sinews, so stiffly bended out, that it were not possible to prick out, as it were, the Skin of any other Person so far.*

3dly. *The speaking of several Languages, which the Patient never learned, and that with an uncouth hollow Voice, and all the time of his speaking, a greater motion being in his Breast, than in his Mouth.*

Cudworth's Atheism, p. 704.

When Maniacal Persons discover Secrets, declare things past, and future,

ture, speak Languages they never learned; this puts it out of doubt, and question, that they are not meer Mad-men, but Demoniacks. For Instances, see Psellus, de oper. Dæmon. *Also* Petrelius, de abditis, &c. There are many other Instances of this kind, recorded by Modern Writers unexceptionable, of Persons either wholly Dæmonical, or so affected, or infected by them, as to have certain unusual and supernatural Symptoms; which for Brevity Sake we shall here omit.

See also Mr. *Mather's Essay as to remarkable Providences, Chap.* 6.

So that other Symptoms of Possessions either must be found out, which are yet unknown to us, or these and more such like must be disproved, which we think can never be done; or diabolical Possessions must be utterly denied, which is so absurd, that few but Infidels (and Mr. *T.*) will so deny.

As to the means of Cure.

That this *D.* is delivered as to his outward Man, from this direful Judgment, we suppose none need to question, being now freed from such Fits for many Years. The only Question now with some is, whether it was not a meer bodily Malady, and so some Purges or Vomits, which he took might be the means of his Cure.

If we should suppose that to be the case, yet Spiritual Means being so much used withal, these must needs have the preference among Christians. And God must be acknowledged in all, as in *Hezekiah's* Case. Surely Prayer had more influence towards his Recovery, than the Lump of Figs.

But if it was a meer Spiritual Malady, or a Diabolical Possession, and Sin the immediate Cause thereof, as judicious Conscientious Persons, who are unprejudic'd, and unbiassed, do judge, then the only Means must be Spiritual, and the Blessing which follows, must needs be Supernatural. So in that case, *Matt.* 17. 21. all other Means are excluded. Yea, tho that Demoniack was a Lunatick, as appears by *Matt.* 17. 15. *Luk.* 9. 39. compared: The Devil taking advantage by his Lunacy, to get Possession of him, as we call Melancholy, *Plenilunium Diaboli.* In this case there was not so much as Melancholy Lunacy, nor any such bodily Malady, as we suppose, to be the Evil Spirit's Vehicle, into *D's* Body, that Physical Means should carry it out; he being of an healthful Constitution before these Fits began with him. *Corporeal things have no direct Physical Influence on Infernal Spirits*, as Mr. *M.* observes.

See Dr. Stillingfl. his opinion as to this, in his Orig. Sacr. pag. 263.

Even in case of immediate Dispossessions by our Blessed Saviour, they imputed them unto wrong Causes: Let not us run into the same Error.

If the Malady was complicated, *viz.* in part Supernatural, and in part Natural, that being cauſal of this, and this being conſequential of that: Then both ſorts of Means muſt be acknowledged in their ſeveral places: Yet muſt Spiritual Means have the Precedency, as having moſt of God in them; tho Phyſical Means are not to be neglected, or deſpiſed. So in thoſe Caſes, *Jeb* 33.14. 2031. *Jam.* 5. 14, 15, 16. It's evident that the young Man was ſomething diſordered in his Body, by his ſtrange Fits: It's a wonder that his Body was no more diſtempered. He needed Phyſical Medicines to open, and eaſe his Body, being adviſed thereto, he made uſe of Mr. *Chem*, whom he had formerly, without ſucceſs, applied himſelf unto: His Medicines were now uſed, and bleſſed, to the ſaid purpoſes. We dare not ſlight the Bodily Mercy, nor the Phyſical Means, but would own each in their place, giving all the Glory to God, whoever were the Inſtruments, whatever were the Means. What a diſturbance, and diſtraction, would it have been to all about him, if he had not been delivered.

After all this, we are too tim'rous in acknowledging this ſignal anſwer of Prayers, and too backward in ſolemn Thankſgiving for ſuch a deliverance: Inſomuch as it is alſo a Reformation of the young Man in ſeveral things: O that we could ſay in every thing! Yet is he now more devout in his way, and of the more ſober ſort among his Neighbours, as they themſelves confeſs.

As to ſome others alas! They will not believe, tho they ſee ſo many Signs and Wonders in this Age of Wonders. It's well if it happen not to them, that as Deſpiſers they wonder, and periſh; the Lord working a work in their Day, a work which they ſhall in no wiſe believe, tho a Man declare it unto them. If they be a little affected, yet they ſit down in more ſecurity, either in their Senſuality or Formality. Tho others regard not the Works of the Lord, nor conſider the Operations of his Hands: Yet the Wiſe ſhall underſtand his works, and walk in his ways. Not being ſcandalized at others ridiculing this; ſeeing Men dare to deal ſo now a-days with the great Truths, and Things of God.

We muſt conclude not only with the ſincere Acknowledgment of our own Weakneſſes, and Failings, for which we beg Pardon, but alſo with this ſolemn Recognition of the Lord's Aſſiſtance, upon this occaſion: Yea, alſo this his anſwering of Prayers in the perfect Recovery of this *D.* as to his outward Man, and in part, at leaſt, as to the Reformation of his Converſation, which Publick Teſtimony of our thankfulneſs to God for this ſignal Publick Mercy, and the Praiſe to his Name alone for it, we hope he will graciouſly accept

in Christ; notwithstanding our slack and slender Returns to him. That the Lord will further appear in pleading this Cause so far as it is his own, to the vindicateing and glorifying of his Name however: Yea, that he will further bless his Word, and Works to the special spiritual advantage of many, is the earnest desire as well as design of. *Thomas Jolly.*

The Testimony and Information upon Oath of several Persons who voluntarily offered themselves concerning Richard Dugdale *of* Whalley, *in the County of* Lancaster, *Gardener; taken before* Hugh *Lord* Willoughby, *and* Ralph Egerton, *Esq; Two of His Majesties Justices of the Peace for the County of* Lancaster, *at* Holcomb *in the said County, the Nine and Twentieth day of* July, 1695.

THomas *Dugdale*, Father of the said *Richard Dugdale*, maketh Oath, that he consulted one *Crabtree*, in behalf of his said Son, then under a strange Distemper, and had his Answer; that if there was Money enough he could effect the Cure: whereupon this Deponent seeing his Sons Body much weakned with the said *Crabtree*'s Physick, and his Fits more violent, did apply himself to Mr. *Jolly* a Neighbouring Minister, and others of his Brethren in the Ministry. And this Deponent saith, he hath seen his Son vomit up Stones several times, and other things. Once he declared, he must either vomit Gold, Silver, or Brass Rings, and an Hair Button, and accordingly he did so. At other times he vomited great Stones, also blew Stones like Flints. One time he vomited a Stone that was an Inch and an half long, and an Inch and an half broad, having Blood upon the edges, which this Deponent and others standing by him apprehended it was very painful to him. And further this Deponent maketh Oath, that one day a little before Night, walking by his said Son then in a Fit, it growing dark, a Candle being brought in, the Deponent looking upon him, there was a great Stone laid upon his Belly, weighing about Twelve or Thirteen Pounds, this Deponent not knowing how it came there, nor was there any such like Stones about the House. Besides Stones have been thrown at the Barn side, falling very thick upon the Door, yet this Deponent could never discover the hand which threw them, nor any Person imploy'd therein, altho this Deponent's Wife was hit with one of them, but without any hurt. At other times the said *Richard Dugdale* would cast Goose-dung at this Deponent, and others standing by, which he seem'd to fetch out of the Barn side; altho neither this Deponent, nor those that were with him could find any there, nor discover any

one that brought it, nor were there any Geese kept at the House, nor other Geese came near it. And Lastly, This Deponent saith, that his said Son would run upon his Hands, and his Feet together, as fast as most Men could run upon their Feet alone, and his Body would sometimes be so heavy, that two or three strong Men could hardly lift it up, at other times as light as a Bag of Feathers.

John Walmsly of *Harwood* in the said County of *Lancaster*, Sadler; Deposeth, That he hath seen the said *Richard Dugdale* in a Fit held in a Chair by six Men. And whilst his Feet were off the ground, he hath leaped up in the Chair for two or three Hours together, as fast as a Man can ordinarily count any thing; and hath so sweated through his Cloaths, that it hath stood like a Dew upon them. Moreover this Deponent, hath taken the said *Richard Dugdale* by his Shoe, betwixt this Deponents formost Finger, and his Thumb, another taking him at his Head, and so lifting him up, this Deponent could not think he weighed six Pounds. And farther, this Deponent saith, that Mr. *Jolly* the Minister, sending word by him to the said *Richard*'s Father, that the Ministers would be at his House called *Surey* on such a day; this Deponent going the same day he was spoken to with his Errand, the said *Richard* declared it before this Deponent mentioned it, as likewise what Ministers would be there. And furthermore, this Deponent upon his Oath saith, that the said *Richard Dugdale* in some of his Fits, opening his Hand hath received written Papers into it, none of the By-standers knowing how they came thither. Which the said *Richard Dugdale* had given People that were about him, also the said Deponent hath seen him shuffle Rushes like Cards, and play Games on them, as tho' he had been playing with some other Person, with whom he hath chid about the Casts, cursing and swearing in his Play, and then said, *Do not Gamesters thus.* He likewise play'd with Rushes as tho' they had been Dice, using exactly several Expressions belonging to that Play; saying, *People think this is laid on me for my Sins, But I never was a Gamester in my Life, neither know I how to play at such Games, when out of my Fits.* And the said *Richard Dugdale* did likewise play at Bowls, making Bowls of Rushes, and when he had thrown the Jack, he said, *I must now throw my Gill*; then running a good way, as tho he had been running after a Bowl, swearing, *Run, run, Flee, flee, hold a Byass*; and sometimes he catcht up Rushes, as tho' they had been Bowls, swearing, *Sirrah, stand out of the way, or I'll knock out your Brains*; adding, *I never was a Bowler, but don't Gentlemen do thus.* And this Deponent saith, that the said *Richard Dugdale* had several Fits, after his being threatned with being brought before a

Justice

Justice of Peace. And once being in his last Fit, when this Deponent was present, he declared his Affliction was through Obsession, and in a Combination which should never be discovered, whilst the World endured. And this Deponent hath seen him in a Fit, as in a great Agony, with something he could not see, and then hath been taken up, and thrown backwards, set upon his Head, and so stood till he was pulled down by one *John Fletcher*. Also this Deponent hath heard him Curse and Swear, his Gesture being so terrible, it would have frighted a Man to come near him, and yet in a Moments time after in such a fear, that he hath sought to creep into any hole, or behind any body, to have hid himself, and so lamented himself, as moved the Standers-by with great Compassion. He would at other times have told when his Fits would begin, when they were two or three in one day, or three or four days asunder, wherein he was never disproved, that he knows of, which Fits commonly began with the Calf of his Leg, and wrought upward into the Chest of his Body, and then he was thrown down, where he would lie for a good while as dead, or breathless, and then would have a strange noise in his Mouth, and Nose, and there would be in his Bosom like Whelps before he had risen, after which sometime he would be very furious, sometimes more quiet.

William Loond of *Harwood* Carrier, in the County of *Lancaster*, maketh Oath, that he hath heard the said *Richard Dugdale* Curse and Swear, his Gesture being so terrible, it would have frighted a Man to come near him, and yet in a Moment of time after in such a fear, that he hath sought to creep into any hole, or behind any body, to have hid himself, and so lamented himself, as moved the Standers-by with great Compassion. He would at other times have told when his Fits would begin, when they were two or three in one day, or three or four days asunder, wherein he never was disappointed that he knoweth of; which Fits commonly begun in the Calf of his Leg, and wrought upwards into the Chest of his Body, and then he was thrown down, where he would lie for a good while as dead, or breathless, and then would have a strange noise in his Mouth, and Nose, and there would be in his Bosom like Whelps before he had risen; after which, sometimes he would be very furious, sometimes more quiet.

Witnessed by,
Ralph Egerton.

John Livesey of *Clayton*, in the County of *Lancaster* Skinner, maketh Oath, That the Deponent being at home with him, the said *Richard Dugdale*, he Cursed and Swore, making answer to some-

thing at the Window, that he could not ſee whom he called, *Nicholas* ſaying he would go with him. And this Deponent being with him at the Chappel-Door, he then being in a Trance, this Deponent obſerved there would be ſuch a noiſe in his Breaſt, as went in courſe with the Peoples Voices, ſinging Pſalms within, Singing, or Tuning as they did, and ceaſing when they ceaſed; and whilſt his Eyes were cloſe ſhut, he told a Woman ſhe had a Pipe in her Pocket, which proved very true. Alſo this Deponent hath ſeen him run over three or four Stiles with his Eyes cloſed, and hath heard his Voice as in his ordinary Diſcourſe, when the Deponent hath been above a Mile diſtant from him.

Nathaniel Waddington of *Altham*, in the County of *Lancaſter*, Huſbandman; upon his Oath ſaith, That he hath carry'd the ſaid *Richard Dugdale* in one of his Fits, for the ſpace of eight Roods, that in the beginning of ſome of his Fits, he would be as light as a Feather-Bouſter, but before he came out heavier than a Load of Corn. That ſometimes this Deponent hath taken him off the Ground by the Buttons with one Hand, and to this Deponent's thinking, he has weighed but twenty Pounds. And further, this Deponent ſaith, That in ſome of his Fits, a Swelling as big as a Man's Hand in one of his Legs, moved towards his Knee. That in ſome of his Fits he he had more force than ſix ſtrong Men.

John Darwit of *Wiſmall*, in the County of *Lancaſter*, Husbandman; maketh Oath, that he hath ſeen the ſaid *Richard Dugdale*, dance upon his Knees, without touching the Ground with his Toes, with his Body bowed forward, and that for the ſpace of a quarter of an Hour, with as much Activity, as tho' he had been upon his Feet. And hath alſo ſeen him Dance upon his Toes, quickly changing to Dance upon his Knees, and ſo has leaped up again upon his Feet; and has ſeen him in a Fit have motions of dancing Antickly, being kept down in a Chair.

William Seller of *Pendleton*, in the County of *Lancaſter*, Husbandman; maketh Oath, That he heard the ſaid *Richard Dugdale*, in his Fit, utter Words which this Deponent underſtood not, in one of which Fits, twelve Men could not hold him, but with eaſe he would throw them a good diſtance from him. And another time the Deponent being told by Mr. *Jolly*, he expected the ſaid *Richard Dugdale*, would have a Fit about ſeven a Clock, next Morning, wiſhed this Deponent to ſee the ſaid *Richard Dugdale*, giving this Deponent five Shillings for him; but before this Deponent could come up to the ſaid *Richard Dugdale*, he cry'd. *Here's a Man will bring Money to day*, and fell a leaping and dancing in the Barn, as a Token of Joy. But

after

after a while, ſeeming to be diſpleaſed at ſomething, he ſaid, *Dick, Dick, thou ſhalt have Meat enough*, and not long after fell down dead, and then in a little time turn'd on his Back, and ſeem'd to fall a eating; at which time this Deponent, with *Richard Dugdale* his Uncle, lifted at him twice, and found him to be as light as a Hat, or a Walking-Cane. And when he was ſenſible, this Deponent demanded of him the occaſion of his Diſtemper, and whether he had not made ſome Contract with the Devil, who anſwered, ſaying, *Would you have me to lie?* This Deponent alſo maketh Oath, that at a Meeting in one *William Waddington*'s Houſe in *Altham*, the ſaid *Richard Dugdale* made ſuch a noiſe, as terrified ſeveral People, inſomuch that they left the Houſe, and at the ſame time this Deponent heard two diſtinct Voices at once come from him, the ſaid *Richard Dugdale*, the one being a very hideous noiſe, which running through the Crowd, put ſome People into horrible Trembling, that ſome of them ſaid, they thought the Devil then went out of him.

Willoughby.
Ralph Egerton.

Lawrence Robertſhaw of *Harwood*, in the County of *Lancaſter*, Woollen-weaver, depoſeth, and ſaith upon his Oath, that he heard one of the Miniſters then preſent, and the Devil (as he ſuppoſeth) in the ſaid *Richard Dugdale*, talk one to another. One Paſſage this Deponent well remembers, *viz.* The Miniſter ſaid, *Satan, Thou haſt made a tryal both of Heaven and Hell, whether of 'em likeſt thou better?* To which an anſwer was given by Satan (as this Deponent ſuppoſeth) ſaying, *Hell is my Pallace and Paradice, where I'll have thee ſhortly.* Upon which the ſaid *Richard Dugdale* ſhivered, as if one Joint would have fallen from another, and many other Sayings could this Deponent report, was he thereunto required.

Willoughby.
Ralph Egerton.

Thomas Booth of *Hay-houſes*, in the County of *Lancaſter*, Carpenter, maketh Oath, that he heard ſeveral Voices come from the ſaid *Richard Dugdale*, his Lips not moving, and his Tongue appeared to be ſtrangely rowled on a lump, and his Eye-balls turned inwards, at the time when the ſeveral Voices came from him. And further this Deponent ſaith, that in the time of his Fits, the ſaid *Richard Dugdale*, was of an exceeding lightneſs, and again of an exceeding heavineſs, ſometimes as light as a Chip, and again as heavy as a Horſe, and all in one, and the ſame Fit. In the light part of

his

his Tit, this Deponent hath taken him up about his Hipps, betwixt this Deponents Hands, and he was so light, this Deponent thought he could lift twenty such.

The Depositions aforesaid were taken at the Time and Place afore-mentioned, *Willoughby*
upon the Holy Evangelists before us. *Ralph Egerton.*

The Information of divers Persons taken before the said Justices of Peace, at the Time and Place aforesaid, declaring themselves ready to do it upon Oath when required.

James Abbot of *Whitberk*, in the County of *Lancaster*, Dyer, declares, that he went on purpose, to see the said *Richard Dugdale* at *Surey*, the place of his abode, having no acquaintance with him, nor had he any knowledg of this Informant, as this Informant verily believeth. When this Informant came, the said *Richard Dugdale* being in one of his Fits said, *Abbot, thou thinkest no body knoweth thee, but I know thee well enough, thou must go into* Cheshire, *and* Staffordshire; when as this Informant saith, he had not so much as such a design of such a Journey, to his remembrance; but accordingly it happened, that this Informant went that Journey soon afterwards.

John Fielding of *Harwood*, in the County of *Lancaster*, Joyner, declares, That being with the said *Richard Dugdale* in one of his Fits, this Informant to his thinking heard something within him like Piggs sucking of a Sow, also like the barking of a Dog.

John Whalley of *Harwood*, in the County of *Lancaster*, Hair-cloth-Weaver: Informs the same, which *John Fielding* doth; and further informs the same with *John Walmsly*, as to the said *Richard Dugdale*'s Carding, Diceing, and Bowling. And moreover informs, that he this said Informant, being with *Richard Dugdale* in one of his Fits, he said, *there were Lapideers* (as he called them) *a coming*, and presently after came a Stone which this Informant took up, and felt it to be very warm. And further informs, that the said *Richard Dugdale* in his Fits, did ordinarily tell when the next Fit should come.

William Livesay of *Whalley*, in the County of *Lancaster*, Shoemaker; Informs, That he being in *Whalley*, desired several young Men to go along with him to *Surey*, (above half a Mile distant) but they refused, when the Informant came to the Barn, where the said *Richard Dugdale* was, the said *Richard Dugdale* told this Informant, he had desired several Persons to come along with him, but they had denied him, naming *Ned Dawson* in particular. And further informeth that the said *Richard Dugdale*, taking on his Fits towards

from

from the Wall of the Barn, was as soon as one could turn himself, set straight upon his Head, and was as stiff as a Tree.

John Grimshaw of *Clayton*, in the County of *Lancaster*, Woolen-weaver; Informs that the said *Richard Dugdale* being in a Fit, he said, *Nicholas, Art thou there! What peepest thou for? Come up.* Then said, *Seest thou where thy Mother sits?* Then something came to his Shoulder, and several parts of his Body; the said *Richard Dugdale* seemed to be much affrighted with it. And further informs, that he coming to the *Surry* one Night, he, the said *Richard Dugdale*, told Mr. *John Grimshaw*, that he the said Informant *Grimshaw*, was coming before he came. And this Informant leaving his Horse at a considerable distance from the place, where the said *Richard Dugdale* was, and going into the place, where the said *Richard Dugdale* meets him with a great noise, and saith, *How now?* Calling him *Grimshaw*, adding, *Art thou there with all thy Knives?* (this Informant having at that time three or four Knives about him) telling this Informant that he could not go on Foot. And this Informant further saith, that when the said *Richard Dugdale* was in his Trances (as they called them) and lying upon the Ground, he was sometimes as light to this Informants thinking, as his Shoes and Stockings, and sometimes as heavy as a Man could lift.

The Informations aforesaid were taken at the Time and Place aforementioned before us. Willoughby. Ralph Egerton.

And Lastly, We the said Justices of the Peace do Certify, that the said *Thomas Dugdale*, Father of the said *Richard Dugdale*, did make Oath before us, that he knew not of any Design or Combination betwixt his said Son, and any other Person, which might occasion the aforesaid strange Fits and Disturbances. Nor that he the Deponent, was any way privy thereunto; nor knoweth he of any Cheating or Deceiving Practices for Gain, or any such End, Purpose, or Design whatsoever.

Willoughby.
Ralph Egerton.

The Informations of several Persons, who voluntarily offered themselves concerning Richard Dugdale of Whalley, *in the County of* Lancaster, *Gard'ner; before* Thomas Braddill, *Esq; and* Ralph Egerton, *Esq; Two of his Majesties Justices of the Peace for the said County, at* Darwin *in the said County, on the Twentieth Day of* July, 1695.

John Fletcher of *Harwood*, in the County of *Lancaster*, Husbandman; declares, that he hath seen, the said *Richard Dugdale* in many

many of his Fits, wherein he hath barked like a Maſtiff-Dog, being then as ſtrong as ten Men. For this Informant hath been one of the ten, that hath undertaken to hold him. Alſo that this Informant one time found him in the River of *Calder*, up to the Neck in Water, crying out, and ſaying, *Wilt thou drown me, Wilt thou drown me*; ſtriking at the ſame time upon the Water, with two Sticks. Whereupon this Informant, with the help of others by a Rope drew him out of the Water. The ſaid *Dugdale* being then in a dumb Fit, which began in the Water, and continued near four Hours afterwards. And farther this Informant ſaith, he found in the Barn where the ſaid *Dugdale* lay, a round hole in the Hay, like a Hens-Neſt, wherein were ſeven Stones laid together. And this Informant, hath taken up ſeveral Stones caſt by the ſaid *Dugdale*, which were warm, and hath ſeen the ſaid *Dugdale*, running upon his Hands and Feet barking and howling. And the ſaid *Dugdale* being ſat down, he hath ſeen him ſeveral times, thrown five or ſix Yards from the place. And being to help this Informant to cleave a piece of Wood, the ſaid *Dugdale* upon his firſt ſtroke, had his Ax flew one way, and himſelf caſt about twelve Yards from the place.

John Whitehead of *Bank-hey*, in the County of *Lancaſter*, Labourer; declareth, that being with the ſaid *Dugdale*, at the *Surey*, in one of his Fits, he found him lying upon the Barn-floor like a dead Man, at which time Mr. *Ainſworth* the Apothecary, and another Apothecary from *Mancheſter*, coming in both of them, felt the ſaid *Dugdale*'s Pulſes, which did not beat, and then they laid their Faces to his Mouth, to try if he breathed, but could not perceive it. And further this Informant ſaith, that at Mr. *Jolly*'s Houſe, the Informant endeavouring to hold the ſaid *Dugdale* in his Fit, by the Wriſt of his Arm, could by no means do it, for this Informant's Fingers were no ſooner cloſed, but they opened again.

John Smalley of *Harwood*, in the County of *Lancaſter*, Cooper; declareth, that he hath ſeen the ſaid *Richard Dugdale*, in twenty or thirty of his Fits, ſometimes lying on the Floor, for the ſpace of four Hours very ſtiff and heavy; inſomuch that this Informant with three more have carried him out of the Barn, but on his coming out of his Fit, his Head and part of his Body hath been lifted up by this Informants Daughter, a Child then of ſeven Years old.

The Informations aforeſaid were taken at the time and place aforementioned, before the ſaid Mr. Braddill, *and me the ſaid* Ralph Egerton.

The

The Informations of divers credible Persons which were, and are ready to give in upon Oath, before the said Justices of the Peace, or others at the places aforesaid, or elsewhere if desired thereunto, as they voluntarily offer'd, and declar'd unto Mr. Tho. Jolly, *and others of sufficient Credit and Cautiousness.*

John Fletcher further saith, I was one Night in Bed with *Richard Dugdale*, and I felt something come up toward my Knees; then I felt it creep up till it came towards my Heart; then I got hold of it, and it was about the bigness of a little Dog or Cat, and it slipt through my Hands as if it had been a Snig; and when we were in Bed, very often there have been something in Bed knattering, as tho there had been Mice or Rats, and we search'd the Bed, it was not harmed, and things to our thinking have fallen in the House, as if all had been broken, yet in the Morning nothing stir'd; and one Sabbath-day in his Fit, there was a Knife length-way in his Mouth, none knowing how it came there, where it was held so very fast, that I with much ado pulled it out, and askt the Company, whether any one of them wanted a Knife; they all said no; till one *Jeremy Webster*, that was newly come in, said, *I had out, when I came in, and I think he cannot have got it out of my Pocket*; but he finding nothing but a Sheath in his Pocket, claim'd the Knife; and it was certainly his. *John Fletcher* further saith, that when the said *Richard Dugdale* was in a Fit, about five a Clock in the Night, *John Hindle* prickt a large Pin in his Feet, and he neither stirred nor complained at all: Besides, in one of his Fits, I heard him tell, that he must vomit an Hair-Button, and a Curtain Ring, which I saw him do within an Hour. I have seen (as *John Darwin* before testified) *Richard Dugdale* for a quarter of an Hour together, dance upon his Knees, with as much Activity as any one on their Feet. *John Fletcher.*

John Hindle saith, These strange things, I have heard *Richard Dugdale* do and say; I was by when he told, that he should vomit an Hair-Button, and Curtain-Ring, which I saw him do within an Hour: Likewise I have lifted at him, when I could not lift as much as his Head for my life; at other times I have lifted at him, and could have lifted him, as if he had been but a Child. I was present when *Richard Dugdale* was in a Fit, about Eight a Clock in the Night, and I prickt a Pin into his Foot, and he neither stirred, nor complained at all. I was present at all which *William Loond* swears to, in the first part of his Oath. *John Hindle.*

Thomas Core, saith, I have seen several times the Lump on his Breast or Belly, as big as a Man's Fist, and have heard strange Voices coming out of it. *Thomas Core.*

James Fielding saith, That the said Swelling, of the said *Richard Dugdale*, when rose from the thick of his Leg, was about the bigness of a Mole (or a Mole-warp, as we call it) and did work up like such a Creature, towards the Chest of his Body, that it got up into his Shoulder, and then he was at the worst of his Fit. He also saith, that the said *Richard Dugdale* did, in several of his Fits, take several things out of the Hands of several Persons, and would by no means part with the said things, but to the Party to whom they did belong; having his Eyes close shut all the while: also he saith, that they which attempted to force the things out of his Hands, could not force them out of his Hands, how strong soever the Persons were, that they might sooner pull the things in pieces, than get them from him. The said *Fielding* also saith that the said Creature, did arise under the said *Richard Dugdale's* Skin, as he doth verily think: Also, he saith, that the said *Richard Dugdale* did in his Fit lift up several lusty Men, and the Chair wherein they held him, tho the said *Richard Dugdale* is but of an ordinary strength of Body, when out of his Fit. *James Fielding* Jun.

John Smalley further ſaith (ſo doth *John Fletcher* witneſs with him herein, as he doth with ſeveral other Witneſſes, in ſeveral other things) that he ſaw *Richard Dugdale* lie four Hours in one Fit, as if he were ſtark dead, and as ſtiff as a Board; alſo when his Shoes were faſt buckled to his Feet, they did fly ſix Yards, and hit the Skel-boos in the Barn, with great force; alſo he ſaith, that *Richard Dugdale* was in the ſame Fit, as light as his Clothes, and as heavy as a Sack of Corn.

John Smalley alſo further ſaith, that upon occaſion, he went to the Abby in *Whalley*, and whilſt he was there, the ſaid *Richard Dugdale* ſaid, that *Smalley* was taking Liquor at the Abby, and he takes it freely, it coſts him nothing. This he ſaid to *Thomas Dugdale*, as he alſo teſtifieth. *John Smalley.*

Edmund Haworth at *Ruſhton*, Carrier; teſtifies to the Paſſage about *Jeremy Webſter*'s Knife, as aboveſaid: Alſo to thoſe Paſſages about *Richard Dugdale* his vomiting ſeveral Stones, Hair-Buttons, Curtain-Rings. He moreover teſtifies, that the ſaid *Richard Dugdale*, in one of his Fits told him, with his Company that came along, what they had been eating at home; what diſcourſe they had by the way; what Stiles they went over; how they ſtumbled; and that the ſaid *Richard Dugdale* did threaten *Robert Turner*, to ſend his Siſter (as he called his Spirit) to give him a fall at ſuch a Fields end; which fell out accordingly: So that it ſet all the Company a trembling; and that he and three or four more were coming towards *Surey*, and that *Richard Dugdale* in a Fit ſaid, that ſuch were coming, but he would ſend them back again, which happen'd accordingly; for they did turn back near *Harwood*-Church. He alſo teſtifies, that a Voice ſpake in the ſaid *Richard Dugdale*, beſides his own Voice, he not moving his Lips; and that another Voice, as they apprehended; ſpake out of the Earth, in anſwer to him, and that he hath been one of the ſeven or nine, to carry him, and they have all been hard ſet to carry him; yet at another time, he hath himſelf alone eaſily carry'd him, and that he, and ſome others were coming, and ſuch a fear came on him, that he durſt only go betwixt his Company, and that when he came to the *Surey*, he found *Richard Dugdale* in a Fit, who aſkt him of his fear in ſuch a place, and told him, that his Siſter (as he called his Spirit) did croſs them in the way, but had no further power then to put him into that fright.

Henry Page of *Harwood Magna*, Feltmaker; certifieth, that he ſaw *Richard Dugdale* dance on his Knees a good while together, not touching the Earth with any thing but his Knees. Further, that he ſaw the ſame Perſon bowl with a Bowl he had made with Ruſhes; that he heard him bark like a Maſtiff-Dog. *Henry Page.*

Grace Whalley of the ſame place, teſtifieth; that ſhe heard *Richard Dugdale* ſnarle and bark like a Dog; that ſhe alſo heard (as ſhe and others thought) a noiſe out of his Belly, like as if a Litter of young Dogs had been ſucking there: And ſhe further teſtifieth, that ſhe helped to hold his Head, the time he vomited a Stone, weighing near three Ounces, as ſhe thinks. Further, that ſhe hath ſeen *Richard Dugdale* gallop round the Barn on his Hands and Feet, for half an hour together, as cleverly as any Horſe; ſhe has heard him whinying like an Horſe; and as eating Provender. She further declares, ſhe hath ſeen the ſaid *Richard Dugdale* dance on his Knees, not touching the Earth with his Toes; alſo that ſhe heard *Richard Dugdale* tell, that in one of his Fits, there would come three Lapideers at a certain time; accordingly at the time he foretold, there was thrown three Stones, ſome diſtance of time betwixt each, which were as warm as new Milk. Theſe foreſaid Paſſages ſhe ſaw, heard, and obſerved, when *Richard Dugdale* was in his Fits: Alſo ſhe aſkt *Richard Dugdale*, when out of his Fits, whether he knew of any thing ſpoken or done by him, whilſt in the Fit, which he utterly deny'd. Alſo ſhe teſtifies, that coming with her Brother and others to the *Surey*, to ſee *Richard Dugdale*, ſhe being the hindermoſt and coming over the Hippings, ſhe unaccountably ſlipt off one of the Stones into the Water, and could

could not get out until her Brother came to her help; at that time many Perſons came running out of the Barn upon ſome words *Richard Dugdale* ſpoke, at the ſame time in a Fit, *viz. Siſter* Ekel, *put the hindermoſt into the Water*. *Grace Whalley.*

Surry, July the 31*ſt.* 1695.

Thomas and *Ann Dugdale*, Parents to *Richard Dugdale*, with *Mary* and *Alice Dugdale*, Siſters to *Richard Dugdale*, teſtify; that *Richard Dugdale*'s Fits began ſoon after St. *James*'s-day, when they went firſt unto a Neighbouring Doctor for help, who preſcribed ſeveral things, which were obſerved without effect; whereupon the Doctor was deſired to take *Richard Dugdale* to his own Houſe, but refuſed; acknowledging he had done what he could, yet promiſed to ride his Horſe a Hundred Miles, if he thereby could help him. After this *Richard Dugdale*'s Fits were more violent, ſoon after we conſulted Dr. *Crabtree*, who undertook to cure *Richard Dugdale*; *Thomas Dugdale* went along with his Son *Richard Dugdale* to Dr. *Crabtree*, where they ſtaid about a Fortnight, and upon *Richard Dugdale*'s Fits abating, they came home; within a few days after his return, his Fits were more violent than ever: After a Fortnight ſtay at home; *Thomas Dugdale* and *Richard Dugdale*, went to Dr. *Crabtree* the ſecond time, where they ſtaid not ſo long as before. The Reaſons were two; Firſt, *Richard Dugdale* was tired with the Methods Dr. *Crabtree* took, the Doctor confeſt that he gave the Patient Phyſick at once enough for ſix Men, which weakened *Richard Dugdale* ſo much, that he had Strength little enough to carry him croſs the Houſe; yet in his Fits 7 ſtrong Men could not hold him. The ſecond Reaſon was, the great Charges we were at, for it coſt us more than three Pound ten Shillings, in little time more than three Weeks; which was inſupportable, conſidering our Indigency, and no incouraging ſigns of help; but the Doctors words to his Neighbours, were at firſt, that if the Father would bring Money enough he would cure *Richard Dugdale*, yet ſaid another time, if the Spirit in *Richard Dugdale* was a Water-Spirit, there was no cure for it. Some time after we conſulted Mr. *Jolly*, who with others in the Miniſtry upon our Requeſt were much concerned for *Richard Dugdale*, praying for him near twelve Months; in which time he had many ſtrange Fits, ſometimes vomited Stones, a Curtain-Ring, a large Hair-Button; in Fits would be lighter than ſo many Feathers. In the beginning of ſeveral Fits, would gape and catch with his Mouth (as a Dog at Flies) ten or eleven times together; in the end open'd his Mouth ſo oft; when we thought Spirits might come into him, and in the end leave him. In many of his laſt Fits, he told People he might be killed or cured before the 25*th* of *March*, which prov'd true; for on the 24*th* coming from his work on *Hinſield*-ſide, his laſt Fit ſeiz'd him, when he came home he was in the Fit; his Face black as a Coal: Upon this he fell down, lay a while, then recover'd out of his laſt Fit: After this *Richard Dugdale* had no Fit; tho once, when he had got too much Drink, he was after another manner than drunken Perſons uſually are.

Thomas Dugdale
Ann Dugdale
Mary Dugdale
Alice Dugdale.

Altham, Auguſt the 4*th.* 1695.

Nathaniel Waddington further teſtifieth; Firſt, That he had ſeen *Richard Dugdale* gallop round the Barn ſeveral times together; and heard him whinying very like a Horſe; and make a noiſe as if an Horſe had been eating Provender. Secondly, That he told things in his Fit, that neither he, nor any could by lawful art: As one time he, the ſaid *Nathaniel Waddington*, and his Neighbour *Joſeph Hargreaves*, going to *Surry* to ſee *Richard Dugdale*; they called at the Houſe of a Neighbour of theirs, to deſire the Maſter to go with them, but a Relations averſeneſs prevented him; *Richard Dugdale*

was a Fit at the same time, and spoke it before a great number of People, that *Nathaniel Waddington*, and *Joseph Hargreaves* were coming, that they called on such a one, whom he named, and told further how that good Man's Wife hinder'd him: The latter part, *viz.* the discovery they met with from several which were with *Richard Dugdale* in the Barn, being sure that things were so circumstanced, that *Richard Dugdale* could have no intelligence: And further, *Richard Dugdale*'s Relation was so particular, that it could not be an uncertain guess.

Further, That a certain Person going to see *Richard Dugdale*, took some Bisket, and a piece or pieces of Gold, on purpose, as the Person said, to try whether *Richard Dugdale* could discover it. Soon after the Party came to the *Surry*, the Relator saw the Person standing upon a Seat to take a fuller view of *Richard Dugdale* in his Fit. *Richard Dugdale* immediately treated her so very rudely, discover'd the Bisket, and said, *I will play at Cards with thee for those Guinea's in thy Pocket*, &c. These words the Relator heard *Richard Dugdale* speak in his Fit; further, that *John Fielding* Joyner, related in the hearing of the said *Nathaniel Waddington*, and others, that he, the said *John Fielding* was working at his Calling, above thirty Miles distant from the *Surey*; and that *Richard Dugdale*, in one of his Fits said, *John Fielding is this day at such a place working*; and further named the piece of work which he had in hand at that time. The said *John Fielding*, coming over to see his Relations, several Persons who had heard *Richard Dugdale* speak those words, and relate such strange Circumstances, came to the said *John Fielding*, to know whether it were true; this he acknowledged; being much surpriz'd at their Relation. Thirdly, That he asked this *Richard Dugdale*, when he came out of his Fits, whether he could give account of any thing that past in the Fit; this *Richard Dugdale* denied, only once related a strange Passage, that in his Fit he thought he had distinct sight of a Person, and told the posture he thought he saw him in; and the place where; many Miles from the place where *Richard Dugdale* had his Fit: Which things concerning that Person were found true upon enquiry.

Nathaniel Waddington further testifies; That *Richard Dugdale* in his Fits, would sometimes pretend that a good Spirit was in him, and that *Richard Dugdale* then, would in a long discourse speak against several Sins, *viz.* Drinking, Gaming, *&c.* bringing several pat Scriptures, naming Book, Chapter, Verse, either whole or part, so much as was pertinent. Mr. *John Grimshaw* examin'd the places, and found them true, and that *Richard Dugdale* in his Discourse would use many pretty Similitudes.

Joseph Hargreaves, Neighbour to *Nathaniel Waddington*, testifies; That coming to the *Surry*, and finding the Boy laid on the Barn-floor; he, the said *Joseph Hargreaves*, lifted *Richard Dugdale* from the Ground more than once; and thinks (speaking to the full) that *Richard Dugdale* did not weigh above a Stone and a half: Further that six strong Men could not hold him in a Fit, but that he hath drawn them all a great way, and been forced from amongst them, hanging upon him at a Table a Yard high; that he saw the Lump upon his Leg about the bigness of a Turkey Egg, rise towards his Body, and that he, and others have endeavoured to stop it, by girding a Boot-Garter above it, under the Knee, and by grasping that part with their hands, yet could not prevent its rising into the Chest of his Body; that this, to his thinking, crept up his Leg like a Rat, sometimes in motion, at times would be at a stand. *Joseph Hargreaves* testifies the first, and third, of *Nathaniel Waddington*. *Richard Crichly* under his hand testifies, concerning *Richard Dugdale*'s Strength.

Several Testimonials about the said Richard Dugdale's *Case do follow.*

WE whose Names are Subscribed, being Ministers of the Gospel, having read or heard the Affidavits, and Declarations taken before the Right Honourable *Hugh* Lord *Willoughby*, and *Ralph Egerton* Esq; two of his Majesties Justices of the Peace,

Peace, for the County *Palatine* of *Lancaſter*, concerning one *Richard Dugdale* of *Surey*, in the Pariſh of *Whalley*, do verily believe the truth of the ſame; and that the ſtrange Fits of the ſaid *Dugdale* were by a Diabolical Power.

Given when we met at Black-burn *in* Lancaſhire, *on* Auguſt *the 6th 1695.*

Thomas Crompton
Peter Aſpinwall
John Crompton
John Parr
Samuel Angier
Nathaniel Haywood
Samuel Eaton
Nathaniel Scholes.

I Do hereby teſtify (as many more will, if there be occaſion) from my own obſervation, as an Eye and Ear-Witneſs, at the Meetings, concerning *Richard Dugdale*; That I do verily believe, he was then under a Diabolical Poſſeſſion or Obſceſſion. I do alſo teſtify, that he is now fully deliver'd from that Supernatural Malady; and that no other probable Means of his ſaid Deliverance may be aſſigned, but the Word of God, and Prayer with Faſting, which Spiritual Means were made uſe of by ſeveral Miniſters, with great Faithfulneſs and Diligence, for a conſiderable time together. Witneſs my Hand this 10*th* of *June*, 1695.

At Hely *in* Lancaſhire. Robert Whitaker *Medicus.*

Concerning Richard Dugdale's *Certificate, which he voluntarily ſubſcribed before* James Gregſon, *and my ſelf, with others: Which is mentioned in the laſt Page of the* Surey-Demoniack, *there is ſome miſtake (tho not much material:) For the words in the original are as follows.*

July the 10*th* 1695.

I *Richard Dugdale*, Son of *Thomas* Dugdale, of *Surey*, near *Whalley* in *Lancaſhire*, Gard'ner, do certify all to whom this may come: That my former ſtrange Fits were not any of them, by any Cheat, or any Art of Man, that I know of; but as I do verily believe, were cauſed by the Devil: From whom, and from my terrible Fits, I do verily believe my Body was cleared, through the Miniſters Prayers, at or about *Lady-day*, 1690. After which I never had any more ſuch Fits; whereupon I took ſome Phyſick, for the clearing of my Body from any ill Humours, it might have gotten by my ſaid ſad Fits: Witneſs my Hand, the Day and Year aboveſaid.

In preſence of us, Richard Dugdale.
James Gregſon, *his* (I) *Mark.*
Thomas Jolly.

WE whoſe Names are Subſcribed; were preſent at many of the within mentioned Meetings, concerning *Richard Dugdale*; ſo were Eye, and Ear-Witneſſes to many of the things within mentioned, and do verily believe the reſt; not doubting, but that the ſaid *Dugdale*'s Affliction, was through Poſſeſſion or Obſceſſion, by Combination, or by ſome ſecret Judgment of God, from which he was delivered, as we are fully perſwaded by the Goſpel-Means within mentioned.

William Croſs
John Durden
Lau. Walmſly
John Baxon
John Bayley
Chriſtopher Duckworth
Leonard Bayley
John Marſh
James Whitaker
William Waddington
George Cockſhout
Samuel Hey
Charles Riley
James Hindle
Nehumiah Himſle
Richard Jackſon
William Barton
Chriſt. Tatterſil
Richard Sudal
Nich. Grimſhaw.

Upon

Upon occaſion of Mr. Taylor's *reflecting on the Reverend Mr.* Pendlebury *deceaſed,* Alexander Haworth *gives in the following Certificate.*

I *Alexander Haworth*, of *Top-Royl*, in *Bury-Pariſh*, in *Lancaſhire*, Yeoman, going with the Reverend Mr. *Pendlebury*, to ſee *Richard Dugdale* under his ſtrange Fits; at the firſt time, upon mine asking of him his opinion of the ſaid *Dugdale*'s Fits, he anſwered, that he queſtion'd whether the ſaid *D.* might not be acted by ſome bodily Diſtemper in the ſaid Fits: But when the ſaid Mr. *Pendlebury*, had been with the ſaid *D.* a ſecond time, I asked him his opinion again in that Caſe; and then he had alter'd his perſwaſion concerning *D.* having ſeen ſuch things in him, as he judged more than natural, and he gave ſuch Reaſons for it, as alter'd my Judgment as well as his.

Dec. 25. 1697. *Alexander Haworth.*

Concerning the Expreſſions in Prayer, which Mr. *T.* falſly chargeth me with, from an Anonymous Author; I have diligently enquired of thoſe, who were moſt conſtant hearers upon the occaſion of the *Surey Demoniack*, and they remember not that I ever uſed the Expreſſions charg'd upon me, or any to that purpoſe, which mine Accuſer would wreſt them unto: Only one Perſon, *viz. Nathaniel Waddington*, doth well remember ſome Words I once uſed in Prayer, on the ſaid occaſion, and are as follows.

How if thou ſhould'ſt ſuffer Satan to enter into ſuch Perſons, as do not believe this young Man is poſſeſt.

Which Words he underſtood not to be at all by way of Imprecation, but by way of Suppoſition, if God in Judgment ſhould ſuffer ſuch a thing for their Infidelity, as to the Caſe; and their Uncharitableneſs, as to the Party: How ſad this would be!

Nathaniel Waddington.

Here follow the further Informations as to the Caſe of the ſaid *Richard Dugdale*, taken before the Right Honourable *Hugh* Lord *Willoughby*, and *William Hulme*, Eſq; two of his Majeſty's Juſtices of the Peace, and *Quorum*, for the County *Palatin* of *Lancaſter*: Taken at the Houſe of *Richard Sharples* of *Blackburn*, in the County aforeſaid, the 15*th*, 16*th*, and 17*th* of *September*, 1697. Where the Informants were examin'd by the ſaid Juſtices, upon occaſion of ſeveral Paſſages, in a Book called the *Surey-Impoſtor*.

The Confeſſion of Richard Dugdale *of* Whalley, *in the County of* Lancaſhire, *Gardner, taken before the Right Honourable* Hugh *Lord* Willoughby, *and* William Hulme, *Eſqs two of His Majeſty's Juſtices of the Peace, and Quorum, for the ſaid County, taken at the Houſe of* Richard Sharples, *of* Blackburn, *in the County aforeſaid, the* 15th *day of* September, *Anno Domini*, 1697.

Commonly called Weſt-by.

IMprimis, The ſaid *Richard Dugdale*, anſwers and ſays, that he was in Health of Body and Mind, at the Age of Eighteen Years, or thereabouts: About the Nineteenth Year, he ſays, he was a hired Servant, with *Thomas Liſter* of *Arnald's-bigging*, in the County of *York*, Eſq; and begged leave of his ſaid Maſter, to go to a Rush-bearing to *Whalley*, and being in Drink, fell out at *Whalley* with a Man, and fought about dancing that Night. (He ſays) afterwards he went to his Fathers Houſe: The day afterwards he went from his Fathers Houſe, to *Arnald's-bigging*, and on the Road, being troubled in Mind, he thought that he ſaw ſeveral Apparitions, but could not tell the reſemblance thereof. The day afterwards, he ſays, he went to make Hay, and he found himſelf clogged with ſome heavineſs, that he could not work, or ſhoop; from thence, he went to a Well about a Fields breadth from the Hall aforeſaid,

said, and saw a Gallon, or Pale, standing at the Well, and that he laid himself down to drink at the Well, and as he was drinking, there came up to him, a Neighbour-woman of good Repute, and advised him not to drink so much Water, but rather go up to the said Hall, and get drink, and told him that so much Water was enough to ruin him; and says that he took her advice, and went up to the said Hall, and getting some Drink from the Cook-Maid, he went up into his Chamber, and after some time being laid down upon the Bed, the Chamber-Door opened of it self, as he thought, and there appeared unto him something like a Smoke, or Mist, which presently vanished. and afterwards there came partly a fear upon him. Immediately after he thought there came unto him, the likeness of a Hard-favoured Man, which at that time he thought had been one *Hindle*, a Fellow-Servant, whose Hair seemed to be clipped close to his Ears, and lay very heavy upon his Breast, insomuch that he asked him what he would do with him, which suddenly after speaking, he thought the Vision turned into the likeness of a naked Child; he says, he thought that he got hold of the naked Child by the Knee, and that the Child turned into the likeness of a Filmert, and went away with a shrill Scriek: All this was done when he was awake, as he is now to his thinking. Immediately after this, he says, that he was very rude, and troublesome, insomuch that two Women could scarce hold him, and that he raved of one Dr. *Chew*, and desired the Woman to send for his Unkle, to go with him to the said Doctor; who was the first, and last Physician he had Physick from. He says, to the best of his knowledg, he thought he had little advantage by the first Physick, but whether he took all or no, he cannot tell. After the first time of taking Physick from Dr. *Chew*, he went to one Dr. *Crabtree*; and the said Doctor blooded him several times, the first of which was as black as Ink, and that Blood was got with very great difficulty. Afterwards he went to Dr. *Crabtree* a second time, and was blooded, and took Physick as before, and whilst he was with Dr. *Crabtree*, he says he was for some two or three days, and sometimes a Fortnight without any Fit, and sometimes two or three Fits of a day. He says, his Senses were sometimes taken away from him in his Fits. He says, sometimes he could remember some Passages. After this he believes one *Robert Martin* advised his, the said *Dugdale*'s Father, to advise his Son to apply himself to one Mr. *Jolly*, to desire his Prayers, where he fell into a Fit, but remembers no discourse he had with Mr. *Jolly*. He the said *Richard Dugdale* says, he believes he was not possessed with an Evil Spirit. And says likewise, that he had a Fit on the 24*th* of *March*, at Evening, and on the 25*th* of *March*, in the Morning, he took Physick from Dr. *Chew*, and says, that the Physick worked well with him, and since that time, he says, he never had any Fit: But says, that the strange things that befel him, occasions him to believe that the Disease was not ordinary. And likewise says, that he was not in any Combination with any Person, or Persons whatsoever, and that there was no Cheat, in any thing, to his knowledg. He further confesseth, that to his knowledg, he cannot remember that he could play any more Tricks than the rest of the School-Boys, and he denys that he ever spoke any such things as are laid to his charge, to the School-Master about the Monies, and says, that he is no Latin Schollar, nor knows any of those Sentences charged upon him, neither by heart, or otherwise. He says, he did write a Letter to Sir *Edmund Ashton*, but remembers no Latin Sentence therein. He says likewise, he never wrapped himself in a Blanket, in order to fright any Person. He says likewise, that after the Ministers left *Surey*, that he had not Fits so often as before; but they were more violent than ever before.

Taken before us, *Richard Dugdale.*

Willoughby
Will. Hulme.

Con-

Concerning R. D. *his Teſtimony.*

It ſhould not ſeem ſtrange, that he doth not mention ſeveral Particulars mentioned in the Narrative; particularly about the beginning of his Fits; and when we began with him; and when we left of meeting at *Surey*; and when his Fits left him, *&c.* for he might eaſily forget the ſaid Paſſages in 7 or 8 years time, or be ſtreightned by the preſence and influence of ſome there preſent: but ſome of us did note down the ſaid omitted Paſſages all along, and can ſatisfy any ſober Perſon, that it was all ſo, as is expreſſed in the ſaid Narrative. He did declare ſuch things to us, and deſire ſuch things of us from firſt to laſt.

Neither ſhould it ſeem ſtrange, that he doth not expreſly own the true Cauſe of his ſaid ſtrange Fits, nor the only proper Means of his Deliverance (tho' he hath freely owned both more privately, and under his own Hand): For he is apparently overawed by thoſe, on whom he hath his dependance, as to his Livelihood, and by his Neighbours; alledging in his Excuſe, *that he is a poor Man, hath a Wife and four ſmall Children:* A Temptation, that might put a ſtrong Chriſtian to it to conquer it.

Yet doth he, by the aforeſaid Information, fairly overturn Mr. *T*'s Foundations, for he owns himſelf ſound in Body and Mind, when theſe ſtrange Fits firſt ſeized him, and diſowns them as any ordinary Diſeaſe: and tho' in his Information, he ſaith, he believes he was not poſſeſſed with an evil Spirit, he is partly to be excuſed, becauſe he himſelf little knew how he was in the ſaid Fits; but when he heard how it was with him therein from others, and conſidered of it, he did acknowledg that his ſaid ſtrange Fits were cauſed by the Devil: So I think muſt any one who exerciſeth his Reaſon, who is not blinded with Paſſion, or Partiality, where *ſtat pro ratione voluntas.*

He doth *ſolemnly diſown any thing of a Cheat, or Combination* (that he knows of) *in the Caſe*, as his Father alſo doth; ſo that if it be not any ordinary Diſeaſe, nor Cheat, nor Combination, what muſt it then be? and what muſt then follow? Eſpecially when all the Informations are well weighed (which now will need fewer Grains of allowance than formerly): Now let all ſober Perſons judg of the Malady, and Remedy.

In that the Informations both private and publick are called over again before Authority, it is to take away all occaſion of ſuſpicion, as to any unfair dealing. In that there is ſome difference (tho' not much material) from what is in the printed Narrative: I cannot yet learn how the Miſtake was; but the owning of this ſhews the Fidelity of the Parties concerned: And amends is abundantly made by the conſiderable additions, and the authenticknes of all.

John Walmſly confirms what he formerly teſtified, and further adds.

I have heard *R. D.* in his Fit ſay, *that he had a Familiar, elſe how ſhould I tell ſuch things as I do?* I have ſeen *R. D.* ſtand upon his Feet with his Arms open, and I have ſwayed at his Arm, and hand. till I have been affraid of breaking it, and could not ſtir either his Body, or a Joint of his Arm, or Fingers. And when it was reported that Mr. *Braddil!* would ſend him to the Houſe of Correction, I have ſeen *R. D.* in a Fit ſcorn towards him by calling, *John, John*, come you muſt make a *Mittimus*, I will ſend him away, (or words to this purpoſe) then he would have caſt up his Shoulder like Mr. *Edleſton*, and made as tho' he would have written with his Finger in the Ball of his Hand with ſcornful Laughters. I have ſeen him in his Fits at Mr. *Walmſly*'s, Mr. *Cronbock*'s, and Mr. *Braddil*'s, ſo that any of them might have ſeen him for coming forth. They at *Surey* have come for us, to our houſe to aſſiſt them; and we have gone, and *Robert Turner* along with us, and taken Ropes and tied them about *R. D*'s Middle. *Robert Turner* hath gone to the Hedg to get a Stake, to beat him with, but *R. D.* hath ſo made to him, that he hath broken, or ſlipt the Rope, ſo that we have been forced to lay hold of him. And *Robert Turner* hath been ſatisfied that con-

Mr. *B*'s Clerk.

contending with him would do no good, besides I have seen D. make towards *Robert Turner*, when in a Fit, and offer to pull the Skale-boos down to come to him, and that *Robert Turner* hath gone back, lest he should have gotten hold of him, and I never could perceive that *R. Dugdale* either regarded Persons, or Place, where ever he was. I have seen him likewise have his Arms about his Neck, and they have been so fast, that no one could pull them asunder, till opened of themselves. I likewise once came behind him, when he was dancing, and pick'd him off the place where he was, and he turned at me again, and his Father offered to help me, but he threw him down, as fast as he could rise, and *R. D.* then got hold of my hair, and there were 5 or 6 young Men present, which did there endeavour to help me, but they all could not so much as open a Finger of *D*'s Hand, but he held me there, till his Fingers open'd of themselves: I likewise put up my hand to open his Fingers, but found that I could do no good, to my thinking, I might as well have offered to have broken a Bar of Iron. I verily think that it was no Cheat of *Dugdale*. As to hearing his Voice, I told Mr. *Braddill* it was betwixt the *Surey*, and *Mill-Lane Head*, which he, and Mr. *Barlow*, took to be a Mile and an half; but I have enquired of Neighbours since, and we concluded it to be two Miles. Besides, *Surey* stands in a bottom, and I do believe, any unbias'd Man cannot but think, that one might have heard him four Miles another way, as well as that two: For *Surey* stands close to a rough River, which makes a great noise: Besides Woods, and all against the Hand. As to the Leather-Bottle Mr. *T.* charges me with, I utterly deny it. For I never carried Leather-Bottle, Wooden Bottle, Stone or Glass-Bottle, or any other Bottle, or Vessel, to the *Surey*, either before that time, or at that time, or since; my Father, Mother, Brother, Sisters when called, will be ready to testify this. As to *Dugdale*'s School-Tricks, I learned when he did, I believe three or four Years, and I never saw, or heard, such things as *Edward Slayter* doth relate. *John Walmsley.*

This is further added to the former Confession taken before us, the 16th day of September, 1697, at the House of Richard Sharples, *in* Blackburn.

Memorandum, *That some Passages in* Walmsley's *Information, are thought meet to be waved, having reflection on some, and not to be made use of, unless there be special occasion for them.*
Willoughby
Will. Hulme.

John Livesay of *Clayton*, confirms what he had before testified, and further testifies, that *Richard Dugdale* was seemingly dead, or in a Trance, when he heard singing of Psalms, as from the said *Dugdale*'s Breast, exactly Tune and in Consort to the singing of Psalms in the Meeting-house, before the Door whereof, he lay as dead. He also says, he heard the Voice of *Richard Dugdale*, a Mile and a half distance from the *Surey*, exactly such as it was used to be, when he was with him. He says also, that at *Wiswal-Eves*, near Mr. *Walmsley*'s, he saw him in an Outrageous Fit, before several Gentlefolks, not leaving his Fit for fear of them, and saying to their Maid *Nuson, give me the Pipe out of thy Pocket*; and she chanced to have one.
John Livesay.

Dr. *Whittaker* testifies, that it was proposed unto him, to undertake the Cure of *Richard Dugdale* by Physical Means, which he declined: For that he concluded it to be more than a Natural Distemper. *Robert Whittaker.*

John Fletcher of *Harwood* testifies, That he knows nothing of any Papers, that were laid in any place for *Richard Dugdale* to take, when he was sticking about, as Mr. *T.*

ſuggeſts. Nor did he know that *Richard* ever took any Stones from any place, in his ſaid Friskings. And he ſays, that he believes there was no trick of Legerdemain about *Webſter*'s Knife, as appeared from his, and *John Mercer*'s beſt Obſervations. And he ſays that he ſaw a large Pin pricked not into the Lump on his Body, but directly into his Heel, not a ſlope, but directly downward, into the Fleſh, towards his Toes. And he ſays he knows nothing of any bodies teaching him to call *Richard*'s Fit, a dumb Fit. And he confirms the Information he formerly gave, to be true.

John Fletcher.

Edmund Haworth of *Ruſhton*, confirms the Information he formerly gave, concerning *Richard Dugdale* to be true, and particularly that about *Robert Turner*.

Edmund Haworth.

The Confeſſion of John Fielding *of Harwood, a Conformiſt, taken before the Right Honourable* Hugh *Lord* Willoughby, *and* William Hulme, *Eſq; two of His Majeſty's Juſtices of the Peace, and* Quorum. *taken at the Houſe of* Richard Sharples *in* Blackburn, *the* 16th *day of* September, 1697.

IMprimis, *John Fielding* confeſſes and ſays, That being impowered by his Leaſe to cut down Wood, for Houſe-Boot, Plough-Boot, Cart-Boot, and Hedg-Boot; did however ask leave of his Landlord, to cut down five Trees, for repairing his Houſe, which were by his Landlord's orders, marked out by one *Edmund Ryley*, all growing on his own Tenement, one of which being a handful too ſhort, he cut it not down, but one taller, tho' worſe in it's ſtead, which Wood not ſufficeing for the ſaid Houſe-repair, he bought more to make it out, notwithſtanding which the Landlord ſued him about the ſaid Trees. Whereupon he by the advice of his Neighbours, and Friends, tendered to his Landlord five Pounds, in hopes of having it all returned him back, but his Landlord kept it all, and afterwards ſtruck him. He likewiſe ſays, having lived for many Years in *Lincolnſhire*, where he was Nick-named *Lancaſhire Fielding*, which is Threeſcore Miles diſtant from the *Surey*; yet coming to *Surey* to ſee the *Demoniack*, he in a Fit cried, there comes *Lancaſhire Fielding*. He alſo ſays, That the Certificate ſhewed before us, about his being no reputed Thief, was verily ſubſcribed by his Neighbours, many more of whoſe Hands he might have got, had he deſired them.

John Fielding.

Thomas Booth of *Hay-Houſes*, confeſſes at the ſame time, and declares, That his former Examination was true, and further adds that he, and another ſtriving to lift him up, could not ſtir him off the ſpot, and yet within one quarter of an hour after, he alone did lay hold upon him, about the Hips, and liſt him up about three quarters of a Yard high, and held him for a conſiderable while, and felt him to be no heavier than his Stick, and his whole Body was ſtreight and ſtiff, after which he having laid him down, ſaw him in his dead Fit half an hour longer, without any motion from *Richard*, either as he lay, or as he was lift up.

Thomas Booth.

Theſe Informations were given before us, the 16th *day of* September, 1697.

Willoughby
Will. Hulme.

John Smally of *Harwood* teſtifies, That his Information formerly given about *R. Dugdale* was true, and he is certain that *Richard*'s Shoes, ſpecified therein, were buckled juſt before they flew off, nor had he any hand himſelf in looſening them, or helping them off, nor knew of any other Perſon, or outward Means confederate, or aſſiſting in their flying off.

John Smally.

Laurence

Lawrence Robertshaw, of *Harwood* testifies, That the Information he formerly gave in the *Surey-Demoniack* was true. *Lawrence Robertshaw.*

William Livesay testifies, That the Information he formerly gave in the *Surey-Demoniack* is true; and says he saw two Stones thrown into the Barn end, that *Richard* foretold were a coming, which he took up, and felt them more than ordinary warm. Nor did he go up and down to pick up Company, to go to the *Surey*; nor knows he of any Spy that went over the Fields, or any other ways to give Intelligence.
William Livesay.

The Informations were given before us, the 16th *day of* September, *at the House of* Richard Sharples *of* Blackburn, 1697.
Willoughby
Will. Hulme.

James Abbot doth under his Hand testify, That when *Dugdale* had told me of my *Cheshire*, and *Staffordshire* Journy, I came home and told our Folks, that I wondered what I might go into *Cheshire* for, we none of us having any occasion thither; hard after a Letter came from *Beverly*, to inform us that one *Eliz. Gandy* would come over to see her Grandfather, and from thence into *Cheshire*, unto *Knotsford*, but in all this I never thought of *Staffordshire*, nor had I ever been there, nor ever thought that I should ever have gone thither; yet when it fell so out, I called to remembrance that *Dugdale* told me of it. *James Abbot.*

This is further added to the former Confession taken before us, the 16th *day of* September 1697, *at the House of* Sharples *of* Blackburn. Richard
Willoughby
Will. Hulme.

John Jolly testifies, That the Private Information of *Thomas*, and *Ann Dugdale*; Parents to *Richard Dugdale*, with *Mary* and *Alice Dugdale*, Sisters to the said *Richard Dugdale*, which is printed in the *Surey-Demoniack*, was freely declared to him by the Parties aforesaid, at *Surey*, *July* the 31*st* 1695. And that the Information aforesaid, was by him put down in Writing in their own words and meanings. And that all the said Information was distinctly read over to the Parties aforesaid, to which they then voluntarily put their Marks. *John Jolly.*

This was affirmed before us, the 16th *day of* September, 1697.
Willoughby.
William Hulme.

Joseph Hargreaves testifies, That his former Confession in the *Surey-Demoniack* is true. *Joseph Hargreaves.*

Nathaniel Waddington confesses, and testifies, That the Information he formerly gave, concerning *Richard Dugdale* is true, except what is mentioned about *Fielding*, and likewise what was mentioned about the Gold and Bisket, which he only heard by report. He further says, he was present when *Dugdale* accused the Gentlewoman of having Bisket in her Pocket, and challenged her to play with her at Cards, for the Gold she had in her Pocket; but says, he cannot tell whether she had any or no, but it was generally reported, that she had both in her Pocket. *Nathaniel Waddington.*

William Fort of *Altham*, confeſſes and teſtifies, That he ſaw *Richard Dugdale* in one of his Fits at his Fathers Houſe in *Altham*, and that for half a quarter of an hour together he ſtood ſtreight up, and was as one dead, and breathleſs, he ſays that he himſelf and others, all that while held a Candle to his Mouth, and Noſtrils, and could not in the leaſt perceive that he had any Breath in his Body. Before this, whilſt he was in his Fit, he ſays he ſaw his Body riſe up from the Ground five or ſix times, being ſtiff and ſtreight, three quarters of a Yard above Ground; and that he did not bend in any Joint whatever, but with ſudden Motions was thrown from his Back to his Belly, and ſo likewiſe from his Belly to his Back, riſing three quarters of a Yard from the Ground, as he turned himſelf. He likewiſe ſays that he heard him ſing ſome Verſes of a Pſalm in Latin, and ſome Schollars that were preſent, ſaid it was true Latin.

William Fort.

Theſe Informations were taken before us, the 17th *of* September, 1697.
Willoughby.
Will. Hulme.

The further Information of *William Sellar*'s of *Pendleton*, Husbandman, concerning *Richard Dugdale*, which he is ready to take his Oath upon, when he is called to it, and it be within compaſs, conſidering his great Age and bodily Weakneſs.

Whereas I did heretofore make Oath, as to ſeveral Particulars of *R. D*'s caſe, before the Right Honourable the Lord *Willoughby*, and *Ralph Egerton*, Eſq; two of His Majeſty's Juſtices of the Peace, for the County of *Lancaſter*. I do now upon occaſion more particularly expreſs, and explain my ſaid Teſtimony, as follows.

I did lift up the ſaid *Richard Dugdale* ſeveral times, and becauſe I thought it very ſtrange, that he ſhould be ſo light; I do well remember that I did once my ſelf without any help, lift him up by his Legs all at once, about a Yard from the Barn-floor, and held him up ſo long as I could well judg of his weight. *R. D*'s Unkle being preſent, when he was as light as an Hat, or a Walking-Cane, and as ſtreight as a Cane, he was then in a dead Fit, and continued therein ſome conſiderable time, after I had laid him down again, all this I do faithfully teſtify. Witneſs my Hand.

John Birch *William Sellars.*

This Paper being read before the Right Honourable, the Lord Willoughby *and* William Hulme, *Eſq; was approved by them, as deliver'd by* John Birch *to them, but could not be ſubſcribed in* William Sellar's *Abſence.*

John Hindle teſtifies further, That he, and *John Walmſly* were preſent, when *Dugdale* had his laſt Fit in the *Surey*-Barn, where in his Fit *R. D.* ſaid it was Obſceſſion and in a Combination, and that he might never have more Fits, and it ſhould never be diſcovered while the World endured.

John Hindle.

As to the following Informations, they were brought to me after the meeting before the Juſtices at Blackburn: *And much more might be given in to the ſame purpoſe, if there were need for it, and that we made it our buſineſs to ſeek further Teſtimony: Tho' the thing happen'd ſo many years ago, and that the Informants teſtifying thereunto be ſo much againſt their Worldly Intereſt.*

Arnald's-Bigging. ANN Whittaker (who at that time, when *R. D.* had thoſe ſtrange Fits, was Servant to Major *Nowel* of *Morton*, next Houſe to *Surey*) ſhe teſtifies; That *R. D.* told her that his ſaid Fits begun at *Wyſby-Hall* (as it's commonly called) as he

was

was making Hay: Whereupon he came into the ſaid Hall, and laid himſelf down upon a Bed, according to the Advice of a Servant there: Then he ſaid, that 5 or 6 Evil Spirits appeared to him; and then the appearance of a Black Man did grin at him, and preſſed very ſore upon him: Then both the Spirits and the Man danced upon the Floor, and then vaniſhed in a flame of Fire.

She alſo teſtifies, that at a certain time, when a Fit was coming on him at *Morton*, he fell a dancing and roreing hidiouſly: Then he fell to the Ground, and had ſomething riſing under his Clothes, as if it were quick; and that it begun in the very part of his Body, where (as he ſaid) that grim Man did preſs him ſore, at the firſt: Alſo, that whilſt he lay in the ſaid Fit, he did ſo ſwear, that one might wipe the Swear off his Clothes; and all the Flaggs under him were wet therewith: She alſo teſtifies, that ſhe oft ſaw *R. D*, in his Fits at *Surey*, and that he was much what after the ſaid manner.

The ſaid *Ann* doth alſo teſtify, that Mr. *Barton Shuttleworth*, being at the ſaid *Morton*, upon occaſion, he followed her to *Surey*; ſhe her ſelf then not knowing of his following her; yet *R. D.* told of Mr. *Barton*'s coming, tho' *R. D.* could not ſee him, nor did any Perſon tell *R. D.* of his coming. He did alſo in a Fit tell ſeveral young Perſons of their reſolution to go to an Ale-houſe; and what they ſpent (*viz.* Two-Fence a-piece): This one of the Parties did confeſs to the ſaid *Ann*; and that it was indeed ſo as *R. D.* had ſaid.

The ſaid *Ann* doth alſo teſtify, That her ſaid Maſter had oft occaſion, to make uſe of all the *Surey*-Family about his Worldly Affairs: And that ſhe never perceived any thing concerning any of them, that might give the leaſt occaſion of ſuſpicion, as to their being guilty of Witchcraft, or of any cheating practices. *Ann Whittaker.*

Nicholas Haworth of *Altham*, Miller, teſtifies as follows: I have ſeen *Richard Dugdale* in his Fits, run about the *Surey*-Barn on all four, as faſt as any Man, that I ever ſaw, could run on his two Feet. I have ſeen the Lump in *R. D*'s Leg riſe upward; and tho' I have endeavoured to keep it down by girding a Belt, or Boot-garter, a little above it, yet never could: So it did ſtill ſhoot under. I have heard *R. D.* harr and bark like any Maſtiff: For that I have been very much afraid of him. I have heard *R. D.* whiſper at the Wall in the *Surey*-Barn, and to my thinking refuſing to do ſomewhat; he hath fallen flat on his Back, as if ſomething had tripp'd up his Heels: After he had lain a-while, he would have riſen as ſoon as a Man can turn his Hand: His riſing was ſo ſudden, that one could ſcarce perceive it. *Nicholas Haworth.*

John Hindle, of *Altham*, teſtifies as follows: I have ſeen *Richard Dugdale* lie on the *Surey*-Barn-floor in ſome of his Fits, and very ſuddenly he was ſet on his Feet, without the bending of any part of his Body, that I could perceive: I could liken it to nothing but one's ruſhing a Stick to an end. I have alſo ſeen a Lump on *R. D*'s ſhoulder about the bigneſs of an Hen-egg, and have offer'd to hold it down, but could not. One time ſtanding behind *R. D.* he being then in a Fit, I heard him ſay to Mr. *Carrington*, *Thou ſhalt be Porter of Hell Gates, thou'ſt have Brewis, and Toad-Broth.* *John Hindle.*

Joſhua Thomaſon, of *Eatwiſle*, in the Pariſh of *Bolton*, in the County of *Lancaſter*, Yeoman, witneſſeth as follows: It was publickly reported about us, that a certain young Man, called *Richard Dugdale*, living at *Surey*, was poſſeſt of the Devil; whereupon ſeveral of my Neighbours concluding to go and ſee the ſaid *Dugdale*; I went with them; and coming to *Surey*, it happen'd to be a day appointed by the Miniſters to be ſpent in Prayer, and other Religious Exerciſes, for the ſaid *D.* Mr. *Jolly*, one of the Miniſters preſent, being earneſt in Prayer for the Party afflicted, *That the Lord would free him from ſo ſad an Affliction.* *D.* being then in one of his Fits in the *Surey*-Barn,

Barn, with a loud Voice, ſaid many times over, *O thou*, crying *Jolly, thou ſhalt never caſt me out.* In the ſame Fit, the ſaid *D.* cryed out, *O Carlile, Carlile, Carlile,* (ſo he call'd Mr. *Carrington.*) After this, as Mr. *Jolly* was ending his Prayer, and was ready to diſmiſs the Aſſembly, Mr. *Carrington* came to the Barn door; where kneeling down, he pull'd out a little Bible, and looking in the ſame, *D.* cryed out ſeveral times, *Carlile, read upon the Wall.* Mr. *Jolly*, and the other Miniſters, ſeeing Mr. *Carrington*, deſired him to go to Prayer. Whilſt Mr. *C.* was at Prayer, *D.* ſtill cryed out in a Language unknown to me. When *Mr. C.* had done praying, he apply'd his Diſcourſe to *D.* and ſaid, *Thou declareſt thy ſelf to be an unclean Spirit, thou art ſuch a Reviler.* *D.* and *Mr. C.* continu'd their Diſcourſe toge her a long while, one while *Mr. C.* ſpoke, then *D.* then *Mr. C.* I could underſtand *Mr. C.* very well; for he (as I ſuppoſe) anſwer'd *D.* very ſoberly, and with ſome Texts of Scripture: But I could not underſtand one word of *D*'s Diſcourſe to *Mr. C.* and I find ſeveral Sentences, that *Mr. C.* then ſpake, are printed in a Book call'd the *Surey Demonack.*

At Night *Mr. Jolly*, *Mr. Waddington*, and *Mr. Carrington*, examin'd *D.* whether he had made any Contract with Satan, or no, either by writing, word, or any other way: To which *D.* anſwer'd, that there was no ſuch Contract that he knew of. Whereupon the Miniſters told him, that if he had made any Contract, or Bargain, with the Devil, they could not help him, unleſs he would firſt make an ingenuous Confeſſion. *D*'s Mother upon this, with ſeeming earneſtneſs ſaid, I pray thee *Richard*, if thou have made any Contract, or Bargain, confeſs it: Thou had better confeſs it now. To which *Richard* anſwered ſomewhat faintly, I know of none. Mr. *Jolly* asked *D.* how can'ſt thou then anſwer ſeveral queſtions, and tell many things, which cannot be done by Lawful Art; thou having ſeemingly whiſper'd with ſomething at an Hole, or Corner in the Barn? Mr. *Jolly* ſaid further, how could'ſt thou name thoſe Perſons, that came from *Haſtingden*, and tell them at what Ale-houſe they called, and how much they drank, out of what Veſſels, Cans or Cups, what every one paid, whether Silver, half Pennies, or Farthings, and how many of each; and ſo particularly what change was return'd to any of the Company? to this *D.* anſwered, that he could not tell any of theſe out of his Fit: But in his Fit (it ſeem'd) he going to the aforeſaid hole, or place in the Barn, a Voice declar'd to him all the Anſwers, proper to the ſeveral Queſtions, which had been ask'd him: And further told him what things had been done by the Perſons aforeſaid, at a conſiderable diſtance from *Surey*.

Likewiſe the Miniſters examin'd *D.* about an Elephant-hafted Knife, which was found in his Mouth in a Fit, how he came by it? *Dugdale* ſaid he could not tell.

Another time, when I came to ſee *D.* I found him out of his Fit, and entring into diſcourſe with him, he told me how his Fits began with him at firſt: Divers then preſent alſo told me, that ſtill in his foregoing Fit, his Spirit foretold when his next Fit ſhould come, and how long it ſhould continue. I ask'd how he knew when his Fit began? *D.* ſaid, ſtill when my Fit begins, I looſe my ſight: Yet to my thinking an Old Man in a black Mantle appears in the beginning of my Fit, and goes before me over the Green, and leads ſtraightway into the Barn, if I be not there before; and I cannot but follow him. At the end of this diſcourſe, *D.* did very ſuddenly riſe up from his Seat in the Houſe, and went into the Barn, there he fell flat upon his Back: When he had lain a while, he was turned on his Belly; as he lay, ſomething in the Calf of his Leg leap'd up very oft. Upon this I took his Leg betwixt my hands, yet ſtill it leap'd and ſprinted, as if I had a two-penny Chicken in my hands: And this when I ſtrove to hold it down. After this he was turned on his Back again, ſtill I perceiv'd that leaping in the Calf of his Leg, and it jutted out as far as his Stocking could ſtretch. This after ſome time roſe up, and went up his Thigh to his Breaſt, and as it went along, it thruſt up his Clothes the height of ones Fiſt: This Lump roſe as far as the Collar of his Doublet, and then (tho' at other times his Face, and Neck,

were

were of a white, or pale colour) his Neck and Face were as red as Blood: I could not see any Eyes that he had, but the holes were the same colour with his Face. Upon this he was set on his Feet in a trice, without the natural use of Arms, and Legs, and without bending any part of his Body: As one raiseth a Stick, or Board to an end, very nimbly; and then he went to the aforesaid hole, at the end of the Barn, and laid his Mouth a while to the hole.

Soon after he turn'd him about to the Company, and reeling down the Barn, came to the Ring where he used to dance; he said, I have a Message to declare to you all. In the first Epistle to the *Thessalonians, chap. 5. ver. 16. Rejoice evermore.* This Verse he expounded very handsomly and seriously; shewing what it was to rejoice evermore, and in what way we must do it: He spoke to this Verse a long while in good order, and words, and from other Scriptures prov'd what he said: Yet when he had done, he sleeringly said, *but which of us doth so?* Then he came to the *17th verse*, and shew'd what it was *to pray*, and what *to pray without ceasing*; and this as well as the former: Then ended it; saying, *but which of us doth so?* He also expounded the 18, 19, 20, 21, 22. *verses*, and ended the Exposition of every Verse, with a *But which of us doth so?* And besides that, at the end of the last said, *Ha! Ha!* and then danced very cleverly.

After this, *D.* with his Hands and Arms drumm'd on his Side, and with that, and a Noise that he made in his Throat, any one, who had not seen or known his Fashions, would have taken it to have been a Drum. I heard a Man there present, who had been in *Ireland*, say, that *D.* did then beat a March exactly, which was used by the Irish, which he never heard in *England*. Then he danced again, after this fell flat on the Floor, and as he lay along, a lusty strong Man who had been Fellow-servant with *D.* came hectoring into the Barn, and said, *Come Dick, they say thou art possest*; if thou be, *I can get thee holpen*; *but I think thou art not, for thou wast always a good Lad.* This Fellow would needs shake Hands with *D.* and talk'd over him a long while; till being perswaded, he sate down at the Barn-side. Soon after *D.* leap'd up, and ran to the aforesaid Hole; and as he turn'd him about, he call'd the Man by his Name, and said, *Art thou come to see me? Thou hast got a Bottle of Ale in* Whally, *and hast left thy Horse there.* The Man said, *If thou can tell that* (Dick) *thou art possest, and I can get thee help.* *D.* said further to him, *Thou thinkest to have another when thou goes back, and a Wheat-cake, and I'll fill thy wheat-cake with Sparrow-bills; and in such a Lane I'll break thy Neck.* The Man said, *I fear thee not, and all the Devils in Hell to help thee.* After this *D.* stoop'd down, and gathered up a deal of Rushes; which he would, but could not, make a Thumb-rope of; however he drew them out a pretty length, and got them about the Man's Neck, with which *D.* hurl'd him about, as if he had been a little Dog; and the Man could not, with all his Strength, get loose, till the Rushes broke. The Man after this was extream tame and quiet.

D. discover'd many things of several Persons, particularly a Woman, who came from wards *Burnly*: *D.* came up to her, snook't and smelt at her, call'd her by her Name, and said, *O art thou there; thou got some Stone-fruit at such a place,* (which *D.* nam'd) *as thou came, and thou intend'st to have more.* The VVoman blush't and slipt away.

Then *D.* fell flat on the Earth again, and as he lay he began to draw up himself on a Root, and then harred and barked like as any Mastiff; a Mastiff which then lay in the Cow-house, harred and barked fiercely at *D.* again; and had leapt at *D.* if some had not put him out. Much more I could have told of him: But, through distance of time, it is now slipt out of my Memory

Nov. 12 1697. *Joshua Thomason.*

Some

Some few Passages, which I took notice of all along from the first, as to the Case of young Dugdale *of* Surey, *near* Whally *in* Lancashire, *aged about* 19 *or* 20 *Years.*

April 29. 1689. UPon the 29*th* of *April* 1689, in the Morning, came *Richard Dugdale* to my House, he desiring the liberty, and I having granted it; he had signified his Mind to that purpose a quarter of a Year before: But the Messenger fail'd, to give me notice, until a day or two, before he came.

He and his Relation that came along with him, gave such an account of his Case, that I saw cause to suspect he was possessed by an Evil Spirit; and I was further satisfied concerning it, whilst we were at Family-duty, at which he was present.

The Fit did then seize on him, partly whilst I was reading, and opening the word: But much worse whilst I was at prayer. His motions in his Fit were very strange, particularly turning the sight of his Eyes inward, and so making him stark blind, whilst his Eye-lids were open, with other motions preternatural. He had also such strong motions, as were above his natural Ability and Agility; but I was more confirmed by that rage he was in, against the Ordinance of God, especially when Christ was more solemnly named, and his condition was earnestly commended to the Lord: Then he raged as if the Devil had been in his bodily Shape; tho' he manifested otherwise Inclinations to the VVord and Prayer, when he was not in his Fit. And he was in health of Body to all outward appearance, at the said time.

Other Means he had used, both lawful and unlawful, so that Prayers and Fasting seemed to be the proper and only Means in this case: Accordingly he desired that we would keep a Day of Prayer on his behalf.

May the 8*th*. Accordingly we met at the *Sparth*, upon the 8*th* of *May*, before we begun to exercise (the Pastor of another Society being present to assist in the work) we examined the Parents and the young Man himself; as to the occasion of the sad Affliction they at that time confessed, that both Father and Son, were in drink at *Whally* Rush-bearing, upon the *James Tide* before; that they then had a Scuffle with a young man, whom they suspected, or his Partakers to be instrumental of this harm.

VVe also enquired as to the means they had made use of already, and convinced them of the evil of some unlawful means they had made use of. One Instrument they had made use of, was Mr. *Crabtree*. VVe also shewed them that these means we were about, were appointed by Christ in this case; and that they might hope for a Blessing in this way; they repenting of their Sins, and expecting Mercy in God's own way. Multiplying of Prayers, and other Services, being in vain, if there be not Repentance, and Reformation withal. God regards not to answer in Mercy where there is a secret regard to any Iniquity. VVe see to whom the promise of Mercy belongs, *Prov.* 28. 13. viz. *Those who confess their Sins, and forsake them*, through Divine Grace.

Isa. 1. 11. to 25.

Psal. 66. 18.

We

We then proceeded to the Word, and Prayer; the Scripture insisted on was *Acts* 26, 18. *To turn them from the Power of Satan to God.* The Power which Satan hath in particular, and in general, is matter of Lamentation and Supplication: The Lord rebuke Satan, and rescue Sinners from his Power. He had two dreadful Fits in the time of the Exercise; he also confessed several Apparitions he had upon the Riot at *James-Tide*, and Offers of Gold to him, *&c.*

One Sabbath he was quiet under the Ordinances all the while; another Sabbath he was extream rude all the while: He ordinarily attending at our Meeting under this Affliction.

Upon their desire we kept another day, the 28*th* Instant, on his behalf; the concourse of the People was much greater: He was extream rude in his Fits all the while; yet we continued in the Word, and Prayer, as before. Thus the Providence of God puts his Servants to it; and withal puts his Spirit in them, that they may be more instant, and importunate with him, in Prayer. He needs not intreating, it's we that need exciting: And we are humbly bold to say, the Lord did graciously help us. *May* the 28*th*. Luke 18.

Our third Meeting, on his behalf, was at *Surry:* Because of its Vicinity to *Wrally*, we acquainted Mr. *Jea* the Vicar, with the occasion, that he might take no offence. All the while the Evil Spirit did work in the Demoniack, yet it brake not out into a Fit; but afterward the Evil Spirit did hurry him in a most violent manner, and manifested more than ordinary Rage against Mr. *Waddington:* And the Subject insisted on, was *Eph.* 6. 12. *The Rulers of the Darkness of this World:* shewing the dark Regions where the Devil rules. *Just.*

This *Surry*, the place of the Parties Habitation, was recorded and certified according to Law. Providence set us upon the publick Stage, that the thing might not be done in a Corner.

On the following Sabbath there was yet a greater concourse of People: Many came to see him, but heard something which affected them withal: The Sermon being to shew, that many are under the Power of Sin and Satan, in a less sensible, and therefore in a more dangerous manner. We were without Distractions from the Demoniack all the while.

Another Sabbath he was very ill, through all the time of the Exercise; and afterwards, as I stood by him, he spurned at me with great violence, grinning and spitting at me in a strange manner; but he hurt me not. I could little think of any ill intent of his herein: I took it only as the Devil's spite at me.

With reference to the Sabbath before: God hath his ends, as Men have theirs; we design'd it not to draw the People to our Meetings, nor (it may be) did many design chiefly to hear the Word; much less to get good thereby. It was far from *Onesimus*'s design in fleeing to *Rome*, that he should there be converted by *Paul*'s Ministry. Christ's end for the Conversion of the Woman of *Samaria*, was not her Errand to *Jacob*'s-well. John 4.

The next day upon this occasion was at *Surry*, upon the 5*th* of *July*. The Lord was gracious to the Assembly, and Party also, in freeing us sometimes from those grievous Distractions, which at other times we had upon this occasion. The Lord pitty'd us particularly *with respect to the Lord's Day, that day of Rest, that we might the better sanctify it. Yet had we Spiritual Rest, whilst in our way, and at our work*, when he was at worst; we were helped to wait on the Lord without inward Distraction however: He was a very present help. *July* the 5*th*. Ha. 58. 13, 14.

The next Meeting on this occasion was upon the 16*th* Instant, tho' the Youth knew nothing of it upon the Lord's Day before, (nor any of the Family) concerning this Meeting; yet in a Fit upon the said Lord's Day, he foretold of this day, and told of the number of Ministers, viz. five, when as none of the Ministers themselves knew *July* 16.

it would be so. The Devil raged exceedingly at this Meeting; it may be the great Confluence of the People, on this occasion enraged him the more; had not the Lord helpt us mightily, we had been run down by him. He play'd upon the younger Ministers very sore, until they got above him.

As the Evil Spirit fill'd the Jews with Envy, contradicting, and blaspheming, when they saw the Multitudes flocking to hear the word of God: So in this case. They were not the People affrighted, but followed on: Yea, the Concourse was still greater.

On the Sabbath following we were mercifully freed from Disturbance by the *Maniack*, until the close of the Exercise.

We were in our place, at our work, we should not hinder the People from coming nor give place to the Devil; but the Lord was pleased, as he saw meet, to make him
Zech. 3. to give place to us, being met together in the Name of Christ. 'Tis he that rebuked
2 Cor. 10. Satan; it's through him only that the *Weapons of our Warfare are mighty*. Alas! we
4, 5. are meaner, weaker than others, than any.

July 29. Upon the 29*th* Instant, we had another opportunity on this occasion; the young Man was detain'd from us much of the same, by reason of several Trances he was in: The multitude of the People was very great, that it caused great Distraction, and Danger; also a Hay-loft in the Barn being broken down, by the weight of the People; Yet was their (through God's special Providence) no further harm done. This Meeting was in *Altham*.

Mat. 13 1.2. 18, 20. We were forced many times to meet in Out-houses, the Crowds of the People being so very great; our Chappel also being rather at an outside from the ordinary Congregation: We did for their ease sometimes meet elsewhere, having Christ's example, and encouragement thereunto; all the places of meeting being also licensed according to Law.

August 1. The next day upon this occasion was at *Surry*, the 1*st* of *August*, then the Youth was quiet all the while. Here the young Man dwelt with his Parents: His Father and he were Gard'ners: It is about a mile from *Whally*. Should there not have been some respite some times, it had scarce been possible for the young Man, or we to have held out. We mention it, that others also may see the Lord's Mercy, as well as our infirmity. We would not so far offend others, as to meet at *Surry* upon any Lord's Day, it being so nigh *Whally*; yea, all our Meetings are order'd as inoffensively as may be.

August 13. Again, at the same place, upon the 13*th* Instant, then the Devil raged in the young Man exceedingly; discovering himself more then ever by the *Demoniack*'s discovery of several things in his Fits, which could not be discover'd, but by a Diabolical Means; that Subject *John* 16. 8, 9, 10, 11. was several days insisted on there, and also at our Lord's-day Meetings.

In my absence Mr. *Waddington*, and the rest of our Society, had a day in *Read*, upon this *Dugdale*'s account, tho' he was not present. Indeed he was mostly present at the Meetings, whether on his account, or not; tho' not always. This is one as this time only, and so I have a further advantage in giving account of this *Head*.

Septemb. 3. Upon the 3*d* of *September*, we again met at *Surry* on young *Dugdale*'s account. As I went to the place of the meeting, he gave me notice by a little Papery which he put into my Hand; that, as his Spirit told him in his Fit, he must be dumb, and deaf, whilst we prayed; immediately upon his delivery of the Note to me, he became both dumb, and deaf, all the while that the Exercise continued. *Note*, That sometimes, he did out of his Fit, tell what he heard, or saw in his Fit, being done
2 Kings 6. at a great distance, at the same time: As the Prophet could by the means of a good
8. to 12. Angel, tell what was done at such distance. But in ordinary, he, out of his Fit,

did

did not know what happen'd in his Fit. We would deal plainly on the one Hand, as well as the other.

We were but few to carry on the work, so that we continued not so long as at other times. He shew'd us at that time a large Button, and a Curtain-Ring: But especially a large corner'd Stone: All which the young Man had vomited to the Astonishment of all. Also we had account of several Latin Words, and Phrases, which he utter'd, tho' he knew nothing of them; his natural and acquired Abilities being but ordinary.

Upon the 5th Instant, we met at the same place, upon the same occasion. The Lord brought in more Ministers for our help; and the Meeting was very full; Satan was chained up, and the *Demoniack* gave us not much Disturbance. *Septemb.* 5.

We met at the same Place, in the same manner, upon the 10th Instant; the concourse of People was great, tho' the Weather was very bad: Satan was silenced this Day also. It seems the Demoniack was told by his Spirit in his Fits, *That he must not be delivered as yet:* But as *Lot's* Wife, be for a Warning to others. *Septemb.*10.

Mr. *Waddington* and my Self, were on the 19th Instant call'd to *Surey:* The occasion was, the Devil in one of the young Man's Fits, had signified something of a Contract, which the Youth had made with him, for a certain time, by subscribing to a Parchment. *A Jade* (as he stiled her) *taking his Hand out of Bed, and putting out two of his Fingers to the Writing.* We were also informed, that the Youth had written to Sir *E. A.* their Landlord, to signify that he got no good by our Prayers; and so seem'd to grow weary of our Pains. It concern'd us to clear these two things; but he was then in a Fit, and as long as we staid; so that we could not examine him as to the former: As to the latter he dealt very unworthily with us, considering the Care, and Charge also, we had been at for their Relief every way. Had he not manifested himself free, and forward for our proceeding thus far, we should have desisted before this: We had hereupon desisted, but that the Youth confessed his Fault, and his Father besought us to go on. *Septem.* 19.

On the 26th Instant, we again met at the *Surey*, upon the same account: The Reverend Mr. *O. Heywood* came in also for our help on that Day: The Lord sent us that suitable VVord by him, 1 *John* 3. 8. I thought it requisite to say some thing also, as to our Call to the Work, and Conduct therein; as to the Case and present Circumstances also. The Truth is, we were then in great doubt and distress; for as we are men subject to like Infirmities with others: So our Temptations were then more than ordinary. Insomuch that we needed to look very narrowly in to the Case, our Course, and Carriage also. VVe had need to be satisfied from our selves, when we had so little satisfaction from others. *Septem.* 26.

Upon the desire of young *Dugdale*, the Junior Minister of the Company staid with him that Night. The Devil (it seemed) in the Demoniack still did further declare, that there was such a Contract; that the first hold he got of him, was upon a vain Wish he had in the Abbey-hall, *That he might excel all others in Dancing:* That the Contract was for 18 months. Out of his Fits he would confess what a fancy he had to Dancing; and that he could not refrain from Dancing, after the aforesaid *Jesus-Tide* was a Twelve-month, that he danceth most artificially in his Fits we saw: Tho' he saith and others testify, he could not dance at all before, nor then out of his Fits. The Youth out of his Fit, would not confess any thing of a Contract with the Devil that he knew of: But it's too probable that there was a Confederacy; because the Devil was so ready to gratify him, not only in such artificial dancing, but to tell many things which could not be known without such hellish help; yea those discoveries being frequent, upon whispering with something in a certain Corner. That it is the Devil which speaks in him, seems very plain, speaking strange Languages which the Youth never learned, and with another Voice than his own: Yea, with two Voices at once, and sometimes *At least we did then suspect such a thing.*

ſpeaking when the Organs of Speech were not made uſe of. Alſo his ſaying that he was God, and requiring to be worſhipped; yea uſing many ſuch VVords, and Geſtures, as are moſt dreadful; tho' the Youth can tell nothing of them, when the Fit is over: Yet at ſome other times in his Fits, he declaimed much againſt the Sins of the Place, and Time.

Octob 11. Upon the 11*th* of *October*, we again met at the *Surey*, in the ſame manner, and upon the ſame account; the People ſtill flocked to the meeting very much, and many were much convinced, and wrought upon all along; the Lord working by Providence and Ordinance together: Being deſired, I ſtayed to ſee his Fit over. tho' that was not till about 8 of the Clock in the Evening; ſome of the time was ſpent in diſcourſing, expounding, ſinging, and praying; the Youth was very attentive all the while, and at the cloſe of the Exerciſes, his Fit began, and laſted about an hour; in which Fit the Spirit ſaid, *that the young Man was his own*; declining any diſcourſe with me, and inſulting at Mr. *Carrington*'s not appearing that Evening, as he had done the Night before: For then Mr. *Carrington* had baited the Evil Spirit ſufficiently. His Language in his Fit ſeemed to me to be but a ſort of Gibberiſh, at that time, or he ſpake his words ſo thick that I could make nothing of them; there was a great multitude of People even in the Night, and they were very rude, ſo that ſome harm was done to the place, and to ſome Perſons.

Octobr 18. We met again at the *Surey*, on the 18*th* Inſtant; the Crowd of People was very great tho' the Seaſon was very wet; it was ſome Diſtraction among our ſelves, that one of the Miniſters, whilſt he was praying, turned his Speech to Satan, as we thought; which ſome took to be an unwarrantable Apoſtrophe: Tho' the diſſatisfaction was privately managed, yet the Devil took notice of it, and did reflect upon ſome for it.

Octobr 22. Upon the 22*d* Inſtant we met again at *Altham*, upon this occaſion, a great Confluence of People was there alſo, tho' we divulg'd not the opportunity, but changed the place, on purpoſe to conceal it the more. He had a Fit in time of the Exerciſe, in which Fit two Voices ſpake in him at the ſame time; and in a ſtrange manner the Devil threatned what he would do this very day, and ſaid, *how narrowly the Youth eſcaped being hoiſted quite away in the Air, as he came to the Meeting*. Some would ſay that it's a bodily Diſtemper, or a Cheat: Alſo that there was an Agreement of *Thomas Dugdale* the Father, with a Popiſh Prieſt; but *Thomas* diſown'd it, and the Event diſprov'd it: Tho' ſome will not believe, yet it's an evident Teſtimony againſt the Vanity, and Profanity of the Times (whereof this Family had been very guilty): Alſo againſt the Saduciſm, and Atheiſm of many: Yea, ſome teſtify their Envy againſt God's Servants, and their Enmity againſt his ways, as others are much convinced, and their prejudice quite removed, upon this occaſion. VVe could do no leſs than, with the good Samaritan, take compaſſion, when the Prieſt and Levite paſſed by. However,

Octobr 31. Upon the 31*ſt* Inſtant, we met again at *Surey*, upon this occaſion; the Evil Spirit had ſo tormented him the Night before, that his Limbs were taken from him, as to the uſe of them; and he continued in great Anguiſh: So that before we begun the Exerciſe, he broke out into a Fit of Impatience, reſolving that this ſhould be the laſt Prayer-day, and that he would take another courſe for his help; had his Parents been in the ſame mind, we had then deſiſted: But the Father with Tears entreated us to go on; the Youth was ſomewhat eaſed, and very quiet all the time of the Exerciſe. In the cloſe he thanked us, and wiſhed us to go on in the ſame courſe.

So that it ſeems altogether improbable by this, and ſeveral other Paſſages, that their was any ill Deſign, or Cheat, in the Party, or in his Parents: tho' ſome have been apt to charge them to that purpoſe. Charity would rather offend on the other Hand, eſpecially when the charge is ſo criminal.

Upon

Upon the 7th of *November* we met again at *Surey*, upon the ſame account; then we found young *Dugdale* in a much better Frame, and carrying it better then formerly; the young Man all along ſeem'd to us to be naturally of a plain Spirit, neither having the Art, nor being apt to diſſemble the worſe, nor the better: Here a Chriſtian Candour appeared to us. *Novemb.* 7.

Again at *Surey*, upon the 14th Inſtant, ſince our laſt meeting, a great Stone about 14 Pounds weight, as I ſuppoſe, was laid upon him in one of his Fits, yet without harm to him: Neither the Family, nor the Spectators, knew whence it came; nor how it came there; none ſuch Stone being thereabout. *Novemb.* 14.

The day after he was extreamly hurried in his Fits, ridden about, and chafed on his Head, as it were the Foam of an Horſe hard ridden, and of a very rank ſmell. Yet the Spirit confeſſed in his Fit, *there was good news for Dick* (as he call'd the Youth) *but ill news for it ſelf, viz.* The Spirit meaning ſome reſpite, the *Demoniack* ſhould have for ſome conſiderable time. The Youth faſted for 3 or 4 days together; being always full, when he ſhould come to his Meals; this ſeems unaccountable to us in a natural, ordinary way.

Upon the 21ſt Inſtant we met again at *Surey*, upon the ſame account: Our number of Miniſters, and of others, was but ſlender; the Lord's aſſiſting of us (without any abatement of our other Exerciſes about home, and abroad) appear'd both as to our Spirits, and Bodies: For ſome of us did find that we could well faſt 24 Hours, notwithſtanding extraordinary pains beſides, upon this occaſion. *Novemb.* 21.

The Youth being lighter by more than the half, and as heavy again as at other times; yea, this in the ſame dead Fit, is a thing altogether unaccountable, when the Sadducees of the Times have ſtudied, and ſaid their utmoſt.

Upon the 28th Inſtant we met at my Houſe, this being one main occaſion of the Day; the Youth was quiet and attentive all the while; yea, very devout both now, and at other times. Indeed ſometimes his carriage under the Ordinances, and at other times, gave us ſome hopes towards a Change, as to his ſpiritual State; which would be much better to him, and ſo the more deſirable to us: Yet a partial Change as to that, and a perfect Cure as to his Body, are ſignal deſirable Mercies: As to our Repute in the World, what is that to ſome of us, who are ſo near our going out of this World? *Novem.* 28.

As he return'd from the Meeting, on the Lord's Day following, he had a Fit, in which, as ſome credible Perſons ſaid, who were with him, he repeated the Heads of the Sermon, and the Proofs withal. The return of his Fits after many days of diſcontinuance muſt needs much exerciſe us; but *Pſal.* 37. 3. to 8. was of good uſe to ſome of us in that caſe: Yea, we were as freſh to work, as at firſt; the Lord anointing us *with freſh Oile* of his good Spirit. *Pſal.* 92. 10.

Upon the 5th of *Decembr* we again met at *Surey*; we were but two Miniſters to carry on the work. He told one, of ſome private Diſcourſe, and Paſſages, betwixt him, and Sir *E. A.* *Decemb.* 5.

Upon the 12th we met at the *Sparth*, upon the ſaid occaſion: We were but few, the *Demoniack* was detain'd at home by a Fit; in that Fit the Devil told him *he would find him ſomewhat elſe to do then to eat Bread and Cheeſe, with* Cottom-Laſs *at* Sparth, *as he had done* 25 *Weeks before*; he alſo told what Diſtreſs *Ireland* was in, and that *England muſt pay the Piper*, as he phraſed it, *notwithſtanding its preſent Security*. We have by ſad experience found the truth of the Demon's Predictions in this, and other Inſtances; the falſe Prophet could foretel Evil. *Deut.* 13. 18. O that any warning, any ways did awaken us: That tho' our iniquity have brought us very low, it may not be our ruin. *Decemb.* 12.

In his Fit upon the day following, he told us of ſome Money to come, before the Meſſenger came, by whom I ſent ſome for their Relief; the Family being taken off their Callings, put to Charge, and very much impoveriſh'd upon this occaſion.

Upon

December 20. Upon the 20th Instant, our Meeting was again at *Surey*, upon this account: We had but little Company; his Fits were not so frequent, and violent, as formerly. Several Scriptures, besides those before mentioned, had been insisted on at these Meetings, on this occasion, *viz.* *Eph.* 6. 12. *Mat.* 17. 21. 1 *Tim.* 5. 15. 1 *Tim.* 1. 13, 14, 15, 16. *Mat.* 11. 28, 29. 30. All which were directed for the sanctifying this occasion to the Family, and Country; that all might be sanctified to us by the Word, and Prayer: Not only that the Devil might be driven from the Demoniack.

January the 1st, at *Surey*. My Brethren of the Ministry being all taken off by other urgent occasions; I turned this Meeting to an Exercise, there being a likelyhood of a Temptation. As to the success of Prayers, in this and other cases, I took occasion (from *Heb.* 5. 7.) to clear the Providence of God, concerning that point of the answer of Prayers.

It was near Twelve-months we were almost Weekly employ'd upon this occasion, in most solemn Prayer, with Fasting; some of us coming many Miles: Had not some of us been long enured to hard Service, it could not have been so well endured.

Jan. 9. Upon the 9th Instant, we again met at *Surey*, as formerly Before the Exercise begun, I dealt particularly, and plainly, with the Family. We had apparent cause to judg that the work did stick on their part; considering how Popishly they had been brought up; what profane Lives they had led: Yea, how little Sense some of them had of their sad Case; and how slow they were at confessing what might be the Causes thereof. Some of my Brethren thought it requisite yet, to deal more roughly with them, there being some suspicion of a Contract with the Devil, or of VVitchcraft, even among themselves. I confess I was somewhat shy as to further proceeding, lest we had not ground to go upon; lest we should exceed the bounds of our Calling; lest we should give the main occasion of Offence: yet they offering themselves to trial; some trial was made, and further was intended, that the thing, and themselves might be cleared And in Case of grounded suspicion, as to VVitchcraft, or Imposture, the matter must be put into the Magistrates hands, who is the Judg in that Case, and must do as he sees cause: VVe in the use of Spiritual Means are concerned so far as it is a Possession: VVe would have proper means used; and we would keep our place: VVhatever others judg of us.

Jan. 23. Upon the 23d Instant we again met at *Surey*, on the same occasion, and in the same manner; I thought the work must be wholly devolved upon me; but one of my Brethren came in for my help about the middle of the Exercise. I had laboured to work some Sense upon the Youth, as to his Case: But alas! to little purpose: So that I much feared the total, and final giving of him up to Satan in the worse sense. The Devil did act him very strangly in his Fits; so that he did Feats above his own Skill, and Strength, undoubtedly; yea, it's altogether wonderful that his Head was not dasht in pieces, and his Spirits quite spent; yet then his Body was in as good a case, if not better than ever. The Doubt and Distraction about our Duty in this Case, did much exercise me; Law Severities being so foreign to my Spirit and Calling: So that the Morning after I was pressed more than ordinary concerning it; yea, in some Agony about it: O the wrestlings I then had! more especially.

February 6. Upon the 6th of *February* we again met at *Surey*, upon the same account. I was then wholly failed by my Brethren, through their other occasions, as I suppose; but the Lord helped in all the Work: The Youth had been free from any considerable Fit for a Fortnight; so that they seem'd to be wearing off. In his last Fit he further spake of things done at a distance; and at the same time when a doing.

Feb. 20. Upon the 20th Instant, there was again a more full meeting of Ministers at *Surey*, upon the occasion aforesaid: Tho' the Discouragements from many others were very great. I then finish'd that Discourse upon 2 *Cor.* 11. 3. At the close of the Exercise, we found the Youth somewhat more ingenuous towards us, tho his Father bewrayed

more

more Disingenuity. The Youth took occasion to confess further to me, that after the aforesaid drunken Fit, upon *James-Tide* was Twelve-month, and the Dancing Humour he was then in, he had the Apparition of a Man's Head, all along in the way as he went to *Westby hall* (as it's commonly call'd) the Week after. When he came thither, he wrought hard at the Hay, and was taken with an unusual Merriness, in the Evening of the same Day: He made himself drunk again, as he confessed, and in his Drink he was transported into such an heighth of Prophaneness, as did astonish the Bystanders: So that they did conclude the Devil had then some extraordinary Power over him. He also, as himself said, had an Apparition of the Devil, pointing at something he had lately done: So that then we concluded, that the Devil, in his Drink, drew him into a blind Consent, and Compact, to satisfy his Curiosity, and Dancing Humour. He also confessed to me, since, that when he had thought to confess something to this purpose, his Mouth was stopped, that he could not; and then he had a Check for confessing so much. Sometimes he refused to do what the Devil moved him to; and then it appeared, he was tossed strangely.

Providence now seem'd to call us off from attending upon this *Sinful* Case, as formerly; laying before us occasions and opportunities of more publick Concernment: It seem'd also to take us off from meeting at that place, the Landlord thereof being stirr'd up against the Family there, because of the harm to his Hedges thereby: So that if we had persisted in meeting there, it might be great prejudice to them; they having much dependance on him, as to their outward condition. In those circumstances the Ministers, and others, generally rather halting in their work also; as *Jacob*, even when he prevail'd for the Blessing. The Lord was pleas'd to give some visible Encouragement, as to a good issue of this Affair in some sort: For upon the 24th of *March*, he had a most terrible Fit, and therein the Evil Spirit took it's leave of him: As it's said by several Witnesses, it left him with a strange kind of vomiting, yet nothing visible appearing. After that time he told me, he did not find that manner of working in his Body, as heretofore: So that he hoped he was deliver'd. I told him, tho' at present we did not meet at his Father's House, as formerly, for the Reasons aforementioned: yet we did continually remember his Case, both privately and publickly. He own'd the Spiritual Means, as the means whereby he had this help, and desired our continuing of the use thereof. He hath been altogether freed for many Weeks, (now Years) save that once he had some Threatnings again, as to a Fit, being then in Drink: This he was troubled for. He had cause to be troubled, remembring what advantage Satan got against him by that Sin, at first, dreading least the unclean Spirit return, *and his last Estate be worst than the first*, Luke 11. And the Lord smote him with his immediate Hand, which I endeavoured to set in with. This far are the Minutes in my Diary, as to this case.

This short account of the said Affair, I thought meet to give because the Impression of the former Narrative is sold off: Besides the Reprinting of that at large, with this would make this too bulky, and so too costly for the ordinary sort of Buyers. Some such account also seems necessary to those, who have not seen the former Narrative: And indeed this was the first Draught, tho' it came forth last.

FINIS.

Poſtſcript.

IT may be thought a little unaccountable by ſome, that the Book entitul'd the *Surey-Impoſtor* (which ſo baſely reflects upon the Candour, and Ingenuity, of thoſe Worthy Perſons concerned in the *Surey-Affair*, and which ſo inſolently attempts to invalidate Matter of Fact, atteſted upon Oath by ſo many credible Witneſſes, and even by ſuch as are of Mr. *T*'s own Communion) has not been anſwered long ere this.

The Worthy Author of theſe Papers, is not accountable for this delay; he having drawn up, a *Vindication* of Matter of Fact, ſo far as he was concerned therein ſeveral Months ago; and the Copy of theſe Sheets has been out of his Hands, with a deſign that they ſhould be ſpeedily printed, for above theſe eight Months: But the expectation that Mr. *C.* would alſo draw up his Anſwer, to come forth with this, has been one Principal Reaſon hereof; together with the Author's great diſtance from the Preſs, that he could not ſo haſten it's publiſhing, as otherwiſe, he might.

But however, it's to be hoped, that the candid, and unprejudiced Reader will not ſuppoſe the Author's cauſe to be the worſe; or Mr. *T*'s, the better; for his Book not having a more ſpeedy anſwer.

ERRATA.

PAg. 27. lin. 6. for *Phyſicial*, read *Phyſical*. P. 29. l. 6. for *Diaboli*, r. *Diaboli*. P. 34. l. 40. for *Magicial*, read *Magical*. And P. 35. L. 2. the ſame. P. 40. L. 33. for *trick*, r. *ſtrict*. P. 49. l. 24. for *as*, r. *that*.